

INTRODUCTIONS
~~TO A~~
DEVOUT LIFE

By ST. FRANCIS SALISBURY
and Prince of Geneva.



The last EDITION

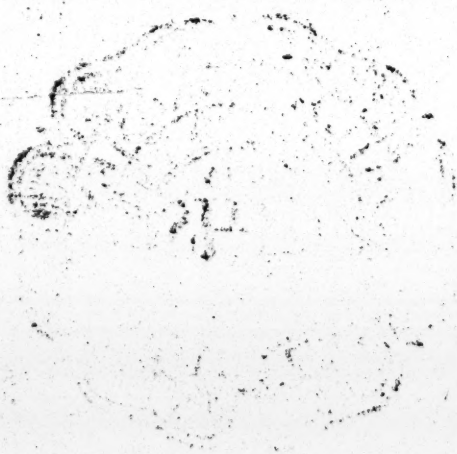
Printed in the Year 1687.

MA

INTRODUCTION

DEVOUT LIFE

By the Rev. J. C. ...
and ...



The ...

...



A DEDICATION
PRAYER
OF THE
AUTHOR

O Sweet Jesus, my Lord, my Saviour, and my God: Behold me here prostrate before thy Divine Majesty, vowing and consecrating this Work to thy Glory: quicken the words thereof by thy Blessing, that those Souls for whom I have made it, may thereby receive the Sacred Inspiration I intend them: And particularly that, of imploring for me thy infinite Mercy to the end, that while I show thee a way of Devotion in this Work, myself may not be rejected and



To the Right Honourable

JAMES

EARL OF

PERTH

Lord High CHANCELLOR of

SCOTLAND

MY LORD,



*Thinking with myself, what
Patronage I might crave to
this last English Edition of
St. Francis Sales his Introdu-
ction to a Devout Life, I was
determined to pitch upon your
SHIP, you leading the World by the*

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ample, which is the shorter cut, to that Devotion, to which it leads by precept.

Your motion towards God, has been so strong, since it pleased his Infinite Goodness to call you to the Catholick Faith, that I may say of you, as of an other David; you have not only gone, but run the Way of his Commandments: Grace powerfully enlarging daily your Heart to receive a greater Measure of his Divine Infusion. Yet I will not compare you to the Sun, I leave that for the Royal Prophet, and compare you only to its Shadow, as more suteable to your Humility.

Many Spectators come to see this Rule of Time, but it regards none, it being wholly busie to find itself exactly at every Hour, Quarter and Minute, at the place marked to it, by the motion of its great and leading Master.

Such is your conduct in the matter of Justice: Many approach you daily, and are cordially received, both Rich and Poor; but you regard none with a
by.

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byassed Eye, being wholly attentive to the motion of Grace in the beginning, progress, and end of your Action, making no step in Business, which is not a step forward in Justice, equally looking to the Right, the one or the other has on his side, altho' the Parties are very unequal in their Quality, or in their Relation to your Person. I appeal for the truth of my saying, to the Colledge of Justice.

If some think much that you are daily present at the Sacrifice of the Mass (in which you do but follow the example of your Royal Master, and others the Wisser Monarchs of Christianity) let them reflect that you must be much with God, to be more useful to them: From him you draw Light, to see far and clear in their Affairs, and ability to dispatch their Business.

If others wonder at your greater Moderation in many things since your Conversion, and your relinquishing some customs not allowable, which by the frailty of Humane Nature had gained
* 3 *upon*

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upon you, let them rather admire the force of Grace, which the Catholick Faith sincerely embraced infallibly produces; and that they may enjoy your felicity and Satisfaction of Mind, so great in the beginning, that you were to my Knowledge content, rather to part with your Worldly Honour, than to part with it: I wish they permit the Beauty of the Catholick Church to shine in their Eyes, as it did then in yours. This her Beauty rises from the meeting in her alone, of all the Glorious Marks signally set down in the Old and New Testament, as the distinctive Character and high Prerogative of the Spouse of CHRIST.

She alone has been alwayes visibly Teaching and Preaching the Doctrine necessary to salvation, Matth. 5. v.

14.

She alone has been always sending of her Children to Infidels and Pagans, that by Hearing, they might come to a Believing of the Mysteries of true Religion, Rom. 10. v. 15.

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You may read for your satisfaction in the Roman Martyrologe, an account of those who ever since St. Peter's time have been sent by our Popes, from Age to Age through the World, for the propagation of Faith; and for their Glorious Actions have merited to have their Names Recorded there, after they were written in Heaven.

*In the last Age you'll find St. Francis Xavier, whom I mention in particular, because he is so particularly mentioned by Baldeus, a late Protestant Historian, in his History of the Indies: He speaks of him thus: " If the Religion of Xavier agreed with
" ours, we should be bound to esteem
" and honour him as another St. Paul,
" nevertheless notwithstanding the difference of Religion, his Zeal, Watchfulness, and Holy Behaviour, ought
" to stir up all Good Men, not to do
" the Work of God negligently; because the Gifts which Xavier had
" received, to Exercise the Charge of
" a Minister and Ambassador of JE-*

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“ JESUS CHRIST, were so eminent,
“ that my Spirit is not able to express
“ them, &c. *He ends his Elogy in
these Words with this apostrophe to
the Saint:* “ I wish to God that you
“ having been what you have been,
“ you were, or had been one of
“ ours.

Richard Hakluyt, *also a Protestant
and an English Minister, in his dis-
coveries of the English Nation by Sea
and Land, in his Second Part of his
Second Volumn, praises Xavier with-
out any restriction, Sancian, says he,
is an Isle in the Confines of China, and
near the Port of Canton, famous by
the Death of Francis Xavier. This
worthy Workman of the Gospel, and
this Divine Master of the Indians in
what concerns Religion, who after
great Labours, after many Injuries,
and infinite Crosses, suffered with much
Patience and Joy, Dyed in a Cottage,
upon a Wild Mountain, 2 December
the Year 1552, in the want of all the
Commodities of this World; but filled
with*

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with all sorts of Spiritual Blessings, having made known before the Name of JESUS CHRIST to many thousands of these Eastern People. The Modern Histories of Indies are filled with the excellent Vertues and miraculous Works of this Holy Man.

Monfieur Tavernier, no Catholick, in his Collection of many Relations, says, that one may call Francis Xavier by a just Title, the St. Paul, and the true Apostle of the Indies.

Now I reflect, if he was endowed with all the Apostolical Vertues, was not the Religion he Preached, that of the Apostles? and yet he was a Roman Catholick Priest. Is it credible, that a Man chosen by God, to destroy Idolatry and Impiety in the new World, should have been an Idolater and Impious, when he said Mass for the Dead, Adored the Host on the Altar, humbly invoked the Virgin Mother, and made use of Holy Water to cure the Sick?

To this Roman Catholick Church
alone

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*alone have all Nations flow'd, from
Paganism to Christianity, for more than
a 1600 Years: Isai. 2. v. 2.*

*Turn over the whole History of Chri-
stianity, and if you can't find one Na-
tion which was not first Converted to
the Christian Religion by Roman Ca-
tholick Priests; is it not true that the
Propheſie of Iſaiah is fulfilled in her,
C. 60. The Gentiles shall come to thy
Light, they gather themselves together
they come to thee, v. 3. v. 4. There-
fore thy Gates shall be open continual-
ly, they shall not be shut Day nor
Night, that Men may bring unto thee
the Forces of the Gentiles, v. 11.*

*She alone has had a Succession of law-
ful Pastors, handing down to us from
Age to Age the same Doctrine effica-
cious to admiration without the force
of Arms or Humane Enticements to
the Conversion of Nations, Ephes. 4.
v. 11. and 13. also Psal. 18. v. 8. Pro-
testants Translation, Psal. 19. v. 7.*

*Her Children have often cast-out De-
mons, raised the Dead, done other
signal*

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signal Miracles, and still do witness
the Christian Faith is, but yet a plain
thing in Confirmation of her Doctrine,
proving so, that *her Mother is the*
true Spouse of CHRIST, fulfilling
what he had promised her, Mark 16.
v. 17.

By her alone have all those been la-
gally condemned who are Universally
acknowledged by all Christians, to be
Hereticks, *Isai. 54. v. 17.*

What other Congregation uses so
many Industries to bring Men to God?
2 Tim. 4. v. 2. and 5.

In her alone is found an Unity of
Faith, and an efficacious means to keep
this Unity, viz. by a perfect submis-
sion of her Children to her in Matters
of Faith, acknowledging a Judicial
Power given to her by God, *Isai. 54.
v. 17.* Every Tongue that shall rise
against thee in Judgment, thou shalt
condemn.

What other Congregation has such
a Decency in their Worship to God?
Psal. 25. v. 8. I have loved the De-
core-

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corement of thy House, *Latin and Greek Version*, Protestant *Version*, Psal. 26. v. 28. says, I have loved the Habitation of thy House. *What other Congregation has such a Love and Gratitude to his Son, dividing her Tear into the Mysteries of his Life, feeding greedily upon them by Meditation, as the Bees do on the sweetest Flowers, to bring forth the Hony of Devotion? Doing all this out of Gratitude and Remembrance of him, Luc. 22. v. 19.*

What other Congregation has that sure Way to Salvation, for the Ignorant as well as for the Learned, of which the Prophet Isaiah speaks, c. 35. v. 8. When he says, Way-faring Men, tho' Fools shall not Err therein? Is this the Scripture alone put into our Hands? (What shall he do who cannot Read?). Or not rather our yielding of ourselves to the conduct of the Church, when it is once made evidently credible to us by her Marks, that God speaks by her to Men. And don't

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don't say to me, if I myself must Judge of the motives of Credibility, why may not I as well Judge myself of the Sense of the Holy Scripture? The Reason is, because sufficient motives of Credibility are palpable to mean Capacities, whereas the Sense of Scripture in some places, is not reachable by the best of Wits, as is clear in the Mysteries of the Trinity, Incarnation, and Eucharist.

*She alone has always had a Body of Men Eminent, both in Learning and Sanctity, 1 Tim. 4. v. 13. and Psal. 92. v. 5. Protestant Version, 93. v. 5. Learning finds out the Truth, Sanctity whatsoever it may cost, embraces it. Learning serves to convince the Understanding, Sanctity, sweetly to move the Will. Cardinal Perron, who had been a Protestant, and after his Conversion improved so much in Learning and Probity, that he was raised to that high Dignity of the Church, was wont to say, If you would convince an Heretick, bring him to me, but if
you*

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you would Convert him, carry him to Bishop Sales: such an influence had this Bishop's Sanctity upon the Hearts of Men.

To the same purpose Serenus Cressy spoke, (who having been also first a Protestant Dean in Ireland, became a Catholick, and after of the Holy Order of St. Benet,) when he said, that this Introduction of St. Francis Sales to a Devout Life, and St. Charles Borome's Life, gave as great, if not a greater stroke to his Conversion, than Books of Controversie. And this is one of the Marks of the Catholick Churches being the Spouse of CHRIST. The feeling Devotion found in our Pious Books, so sensible to the Reader; as in the following of CHRIST by Thomas à Kempis: The Guide of a Sinner, by Lewis of Granado: The Treaty of Eternitie, by Father Drexelius: The Christian Directory, by Father Parsons: All which (not to speak of others) have been Re-printed by Protestants, and those which were

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not in our Native Tongue, Translated into it: Wherefore? but, because they thought such Sentiments were fit to arise from Sin the Hearts of Men; being that Water of which Ezechiel speaks, c. 36. v. 25. saying, I will pour out upon you clean Water, and you shall be purified from all your filthiness. Those Sentiments flowing from the Holy Ghost, may be called the Holy Ghost, as when it is said, Jo. 7. He that believes in me, as the Scripture has said, out of his Belly shall flow Rivers of Living Water, but this spake he of the Spirit, which they who believe in him should receive.

If then these Writers, of whom I have spoken, had received the Spirit of God, were not they Men of God? and if they were Men of God, was not their Religion true?

In what other Congregation claiming to Christianity, has there been always found, as in her, a true and proper Sacrifice, without which to live, is to live as it were, without the
acknow.

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acknowledgment of a God ? If I be the Father, saies God, to wit, The Creator of the whole World, where is my Honour ? Malach. i. v. 6. I understand the Honour due to him above his Creatures, which is only a proper Sacrifice foretold, Malach. i. v. 11. and practised by Christians, Hebr. 13. v. 10. We have an Altar, whereof they have no right to Eat, who serve the Tabernacle: Note, there is a relation between Altar and Sacrifice.

But the prime Jewel which Adorns the Spouse of CHRIST, and is to her, that which in the Synagogue was to the High Priest, the Breast Plate of Judgment, Exod. 28. v. 30. in which were placed, besides four rows of precious Stones, the Urim and the Thummim, that is, Doctrine and Veritie, as if God should have said, in Judgment, I will assist the High Priest with infallible Knowledge of the Truth, and with an infallible deliverie of Veritie to the People, Exod. 28. v. 30.

Her taking Quality in the Eyes of

ju-

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*Judicious Men, seriously aiming at their
salvation, is this infallible assistance
of the Holy Ghost in her Decrees of
Faith, promised her in the Holy Scrip-
tures. For if it be true that the Spi-
rit of God is upon the Church of Christ,
and his Words in her Mouth, and shall
not depart out of her Mouth, nor out
of the Mouth of her Seed, nor her
Seeds Seed, for ever, Isaiah 59. v 21.
If it be true that God Commands us,
Matth. 18. to hear the Church under
pain of being looked upon as Heathens
and Publicans; if it be true that he
will have us hear her as himself, Luc.
10. If it be true that after I have
heard her, I must not harken to an
Angel Preaching the contrary, altho'
he come from Heaven, Gal. 1. If it be
true that he established her for this end,
that we might be no more like Children
tossed to and fro, and carried about
with every Wind of Doctrine, Ephes.
4. v 14. If it be true that the Gates
of Hell shall not prevail against her,
(which would be done, if she were
brought*

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brought into Error in a Matter of Faith. *Match. 16. v. 18.* If it be true that the Spirit of Truth will Guide her into all Truth, *John 16.* Is it not also true that she ought to be Infallible, and is equivalently by these Passages I have brought, declared by God as such in what she delivers to us as Matter of Faith?

Else, who would not waver when he hears another speak in appearance with more applause than She; or who would defer rather to her, than to an Angel from Heaven, perswading that which is contrarie to her Doctrine?

But to this Infallibility in Teaching, (which must be found in some Church, to make good the Word of God) no Church, except the Roman Catholick, so much as claims, being conscious to themselves of their own failings, and so of necessity they must grant it to the Roman Catholick. This I say, is the indearing quality to her, this is that which draws the Hearts of solid Wits

to

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to her Communion, finding in her what
is not found elsewhere, rest of Mind,
and Peace of Conscience, by relying
on her Authority.

That Scripture alone with everie
Mans private Judgment is not a suf-
ficient Rule to Salvation, but that more-
over we must have our recourse to some
Living Judge or Church, is abundantly
proved in the Dedication of the An-
swer to Protestancy to be Embrac'd;
and that the Roman Catholick Church,
is this Church, is sufficiently shewn,
by these her Marks now mentioned:
Which were, My LORD, partly
Your own Reflections and Motives
brought to You; do not You still re-
member how Powerfully they wrought
upon you to your Conversion? Being
Converted, continue Your endeavour,
to improve still more and more in this
true turn of Your Heart to God, that
by Your great Example, You may
help this little Book to forward others
to a like Conversion. This is the spe-
cial

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*cial favour I wish You from Heaven,
as I am,*

M Y L O R D,

Your LORDSHIP'S
most humble Servant.

THE

THE

PREFACE.

*My dear READER, I beseech thee
to Read this Preface, for thy
satisfaction and mine.*

THE Pagan Historians re-
port of a Maiden, called Gly-
cera, greatly delighted in mak-
ing of Nosegays, who could so fitly
and properly vary and change the di-
position and mingling of the sweet
Flowers in her Posies, that with the
self-same Flowers, she would frame
many divers kinds of Nosegays; inso-
much, that the Painter *Fausias* came
short of his Cunning, striving as it were
by Emulation, to express the variety
of her Flower works, for he could not
change his Colours into so many fa-
shions in his Pictures, but *Glyceria*
would

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would find more by a due manner of placing of her Flowers in her Nofegays. Even fo does the Holy Ghost difpofe and order with interchangeable Variety, the Instructions of Devotion, which he gives by the Tongues and Pens of his Servants; that the Doctrine which they Teach being one and the felf-fame, the Difcourfe notwithstanding, which they make, and in which they deliver his Doctrine, do much differ, according to the diverfity of Methods and Fafhions, (that I may fo fay) in which they be couched and compofed. I cannot therefore, neither ought I, or would I, in any fort Write, in this Introduction, any thing but that, which has been already published by our Learned Predeceffors, concerning this matter; they are the felf-fame Flowers that I prefent unto thee, (Gentle Reader) which divers before me have offered unto thy views. But the Nofegay which I have framed of them, is of a different fafhion from theirs, as being handled in another Form, and wrought after another manner.

2. Those

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2. Those that have Treated of Devotion before me, have almost all attended only to the Instruction of Persons, altogether retired from Worldly Conversation; or at the least have Taught a Form of Devotion, which properly and principally directs and tends to that retired State of Life. But my Intention is particularly and principally, to Instruct such as live in Cities and Towns, busied with the Affairs of their Houshold, or forced by their Place and Calling, to follow their Princes Court, such as by the Obligation of their Estate, are bound to take a common course of Life in outward shew, and exteriour proceeding; which kind of Persons, for the most part of them, under colour of a seeming, or pretended Impossibility, will not so much as once think upon the undertaking of a Devout Life; perswading themselves, that as no Beast (if we may believe the Naturalists) dare taste of the Seed of the Herb, called *palma Christi*, so no Man ought

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to endeavour to obtain the Palm of Christian Piety, so long as he lives in the press of Temporal Occupations. To these Men do I demonstrate, that as the Mother-Pearls do live in the Sea, not taking one drop of salt Water into their Shells; and towards the *Chelidonian* Islands there are Fountains of sweet Water in the midst of the brackish Sea, and a small kind of a Flie called *Pycnaster*, born and bred in hot burning Ovens and Furnaces, flies in the Flames without scorching her Wings: so a vigorous and constant Heart may live in the World, and yet not participate of the vain Humours of the World; may find out fresh springs of sweet Devotion in the midst of the brinish Waters of Temporal Affairs; and may flie without harm, among the Flames of Earthly Occupations, and yet not burn nor sear the Wings of Holy Desires, which lift up a Devout Soul to Heaven, altho' the Body necessarily, tread upon earthen Mould. True it is indeed, that this is a thing of some difficulty:

but

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but therefore would I desire that many Men would employ their Cares in the attaining of so high a thing with more Zeal than ordinarily they do, and they should find it not so uneasie as they imagine it. My self, weak and feeble as I am, have endeavoured by this Work to Contribute something of mine own Cost, toward helping of such as with a noble Heart will undertake this enterprize.

3. Yet notwithstanding this present desire of mine, it was neither by mine own choice nor liking, that this Introduction came to the publick view of the World. A certain Friend of mine, endued indeed with true Honour and Vertue, having some good while received the Grace of God, to aspire unto a Devout Life, requisted my particular Aid and Assistance in this kind: and I being many ways obliged unto him, and having long before noted in him a singular good disposition for this matter, easily suffered my self to be over-intreated by him, and took great

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care in teaching him to my power ; and having conducted him through all the Exercises , which I thought convenient to his Holy Desire , and agreeable to his Estate , I left him in writing for to help his memory , these few Rules , that he might have recourse to them whensoever he needed. Since which time he communicated them , unto a great , learned and devout Person , who esteeming them so profitable , that many other might reap Commodity by them did earnestly exhort me to publish them : And easie was it for him to perswade me , because his Love had great power over my Will , and his Judgment had great Authority over mine.

4. Wherefore , that it might be more acceptable , I have took a review of it , enterlacing many things in divers places , and further adjoining some Advices and Instructions , fit for the purpose which before I said that I intended : and all this have I done , having almost no leisure at all to spare: For which
cause

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cause, look here for no exact or curious Discourses; but only a plain heap of good Advertisements, simple and nakedly set down and declared in easie and intelligible Words: At leastwise I desired so to do. As for the adorning of the Stile and Language, I could not so much as think of it, as having other things enough to do.

5. All my Words through the Book, are address'd to *Philothens*. For my Intention being to reduce to the common good of many Souls, that which I had first Writ for one only: I think I may fitly use that Name which is common to all such, which will be Devout and diligent in Gods Service: For *Philothens*, is as much to say, as *A lover of God*.

6. Therefore in all the Treatise, laying before consideration, a Soul which by Exercise of Devotion, aspires to the Love of God: I have divided this Introduction into Five Parts. In the First, Endeavour by perswasions and peculiar Exercises, to allure and win the Will

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of my *Philotheus*, an entire and firm Resolution, of living well: Which he makes at length after a general Confession, with a round and sound Protestation, seconded by the receiving of the Holy Communion, in which giving up his Soul unto his Saviour, he receives his Saviour into his Soul; and so enters happily into the Retreat and Closet of his heavenly Love. That done, to lead him Fatherly on, I shew him two special means how to unite himself more and more every day unto his Divine Majesty: The one, the use of the Sacraments, by which our good God comes unto us: The other, the exercise of holy Prayer; whereby he draws us unto himself: And in this spend the Second Part. In the third, I set before his Eyes, how he may exercise himself in such Vertues as be fit and convenient for his profit and advancement; in which yet I onely busie my Pen, in laying together some particular Advices which I thought he could hardly have had of another, or found

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found out of himself. In the fourth part, I discover the ambushments and lurking Dens of his Enemies, shewing him how he may escape their snares, and deliver himself from their enticements, that so he may go forward without hindrance in his worthy Enterprize. In the fifth and last part, I teach him to withdraw himself, as it were from other ordinary Exercises, to the Cabinet of his Soul, to refresh his weary Devotions, and renew his holy purposes, taking breath as it were, and repairing his Forces, that he may afterwards courageously get ground and advance himself in his journey to Perfection and Devotion.

7. Well do I see in this curious Age of ours, that many will say, it appertains to Religious Votaries, to undertake the particular guidance of Souls, unto these singular Exercises of Piety, which requireth more leisure than a Bishop can well spare, charged with a Diocels so heavy as mine is; that these devout Instructions, too much

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distract

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distract the understanding, which should be employed in Affairs of greater importance. But as for me, to speak what I think I say (dear Reader) with great St. *Denis*, that it appertains principally to Bishops to conduct the Souls committed to their charge unto perfection, since their Rank and Order is supreme among Men, as is the Order of Seraphins among the Quires of Angels: So that their leisure cannot be better spent, than about such business. The ancient Bishops and Fathers of the Church, were at the least as much Affectioned to their charge, as we: Yet letted they not for all that, to undertake the particular care of guiding many Souls, which singularly had recourse unto their assistance, as it appears by their Epistles. And herein they imitated the Apostles themselves, who in the midst of the general Harvest of all the World, gathered notwithstanding many times with peculiar Care and Affection, certain notable scattered ears of Corn; not only contented

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presented to tye the whole Sheaves of Wheat, but also not disdaining even to glean; as they say, where they perceived any remarkable Soul, that in particular offered itself to their Care. Who knows not that *Timotheus*, *Philemon*, *Onesimus*, *Thecla* and *Appia*, were the dear Children of the great *St. Paul*? as *St. Mark* and *St. Petronilla* of *St. Peter*? *St. Petronilla*, I say, who (as *Baronius* learnedly proveth, *Galloni* following him) was not the natural Daughter, but only the Ghostly Child of *St. Peter*. And *St. John* the beloved Disciple of our Lord, writes he not one of his Canonical Epistles unto a devout Lady, whom for her Piety he calls *Electa*, the elect and chosen Lady?

8. It is a painful charge I confess, to take the particular care of Souls, and to conduct them in such singular manner in the way of perfection; but as painfully, as it is, it brings withal excessive comfort: Much like unto the painful toil of thrifty Husbandmen in

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time of Harvest and Vintage, who are never more merry, than when their hands are most full of such Labours. It is a burden which recreates and revives the Heart of him that is loaden with it, through the abundance of delight which flows from it: As the bundles of Cinnamon with sweet and recreative Odour, comforts those that carry them through the boiling Sands of *Arabia*. They report of the Tygre, that having recovered one of her Whelps which the cratty Huntsman leaves in the way, to busie her withal, while he carries away the rest of the litter (she takes it up presently be it never so great, and finds herself never a whit the heavier or slower, but rather lighter and swifter in her course; natural Love as it were lightning her very load. How much more willingly then will a Fatherly Heart take upon him the charge of a Soul, which he finds all melting with desire of holy perfection? Why should he not most carefully bear such a Soul in his bosom (as I may say) like as a
lov-

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loving Mother does her little Child, being never weary of carrying the but then which she loves so entirely? But it must be indeed a Fatherly Heart that undertakes so toilsome a task: And for that cause the Apostles and Apostolick Men, do call their Disciples, not only their Children, but with a term of more tender Affection, their little Children.

9. To conclude (Gentle Reader) I confess that I write Devotion, being my self without Devotion, yet truly not without an earnest desire of attaining thereunto. And this very desire is that which has given me courage to undertake to instruct thee in the way to Devotion: For as a great learned Man said, It is a good means to become learned, for a man to study hard, a better, to hear a learned Master, the best of all, to teach another. And it often comes to pass (saies St. *Augustin* writing to his devout *Florentine*) that the office of distributing to others, serves us as a merit to receive the same things our

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ourselves : And the office of teaching, becomes a foundation of learning. The great *Alexander*, caused his lovely *Compasp* to be pictured by the Pencil of the famous *Appelles* : Who forced by often reflexion to contemplate withlully *Compasps* Perfection, as he drew the lineaments of her fair Body upon his Table, so imprinted he withal the love of her Beauty in his Heart, and became so passionately enamoured or her, that *Alexander* perceiving it, and pitying his case, gave him her in Marriage, depriving himself for his sake of the dearest love he had, shewing herein (as *Pliny* judged) the greatness of his Heart more plainly, than by any bloody Victory over a puissant Enemy. I perswade my self, that it is the will of God that I am possibly able, to paint the forms of beautiful Vertues, upon the Hearts of those which are committed to my charge, and especially the beautiful Vertue of Devotion, most amiable and acceptable in his eyes. And I undertake the office willingly, as well

to

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to obey, and perform my duty, as for the hope I have, that engraving his lovely Vertue in the minds of other Men, mine own perhaps may wholly be enamoured of the sweetness thereof: And I doubt not, but if ever his Divine Majesty perceive my Soul sincerely in love with this beautiful Vertue, he will bestow her upon me, in a happy Marriage for ever. The fair and chaste *Rebecca* watering *Isaac's* Camels, with a ready good-will, was presently chosen to be his Spouse, receiving out of hand in his name, precious Ear-rings and golden Bracelets, as Pledges of his Love. So do I perswade my self, through the boundless goodness of my God, that carefully leading his Beloved Sheep, to the wholesome waters of Devotion, he will make my poor Soul his Spouse, fastning in my Ears the Golden Words of his holy Love, and binding on my wrists, force and vigour to practize them, in which consists the Essence of true Devotion; which I humbly beseech his Heavenly

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ty Majesty to bestow upon me, and upon all the obedient Children of his Holy Church. To whose Decrees and correction I do, and will, always submit my Writings, my Actions, my Words, my Wills, and my Thoughts.

At Annesly, on St. Mary Magdalens-day, 1608.



A Summary of the
AUTHORS LIFE.

HEAVEN made a rich Present to the World, upon Thursday the Sixth of *August*, in the Year 1567, the Birth-day of Blessed *Francis de Sales*. His Father was *Francis de Sales*, and his Mother *Frances de Simonas*, both of them eminent in Virtue and Blood. He was born in his seventh Month; and by reason of his Advancement of time was so tender, that he was kept the first year wrapped in Cotton, and the Nurses were not suffered to touch him with their hands; an argument of his future Charity. The place of his Birth was a Chamber dedicated to the Name and Devotion of St. *Francis of Assize*, and therefore he was called *Fraucis*. He was admirable fair; his Face so sweet, his Countenance so lovely, and his Beha-

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Behaviour so modest, that the sight of him raised a Meditation of the Beauty of an Angel. The first impression which was given him, was the fear of Sin, and the love of Vertue, whereof his Soul was so capable, that from his Infancy his good Inclinations were apparent. His Fathers House was not the onely Theatre of his Virtues: When he was of Age to go from thence, he was sent to the Colledge of *Annessy*, and from thence to *Paris*, to the Colledge of *Clermont*, under the Reverend Fathers of the Society of *Jesus*. These two Colledges were Academies to this blessed Man, where he gained equally Learning and Virtue; Learning, by the goodness of his Wit, wherein he excelled others, and by the force of his Judgment, which was already ripe: Virtue, by a particular affection which he had to Devotion, and frequenting the Churches. His best Recreation being in reading good Books, in hearing devout Sermons, and in reciting the Crown of our blessed *Lord*, and devout-ly

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By meditating those holy Mysteries. The managing of Time, is a stumbling-block to Youth, yet he husbanded it so well, that he soon became capable of deep Learning: which obliged his Parents to call him from *Paris*, and to send him to *Padua*, under the government of Monsieur *Deage*, Doctor in Divinity, to study the Law; wherein he made such progress, that at the Age of three or four and twenty years he proceeded Doctor, with the general applause of twenty eight Doctors, who knew not which to admire in him most, the subtilty of his Wit, or his rare Virtue and Piety. His Heart was too much accustomed to Devotion, to forget to give God thanks for the good success of his Studies. He went for that purpose to our Lady of *Lorretto*, from thence to *Rome* to visit the holy Places, and render his Thanks more acceptable. This Voyage being finished, and he returned into *Savoy*, his Father, who knew not that God had chosen this his Son to labour for his Glory, intended to put him

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him to the Parliament at *Chambery*, to be received there; resolving at his return to procure him some Honourable Employment in the World. But Heaven opposed this, shewing an extraordinary accident, that it consented not to this Design; for in this return from *Chambery*, his Horse threw him, yet without hurt, and in the fall, the hanger of his Sword being loosned from the Girdle, fell to the Ground; the Sword also falling out of the Scabbard, lay upon it in the form of a Cross; of which this young Cavalier taking no notice, got up again on his Horse: but a while after, his Horse stumbling, his Sword fell the second time in the same form of a Cross upon his Scabbard: He made then some reflection upon this holy Figure; but at last, the same accident happening the third time, he turned to Monsieur *Deage* his Governour, and said with a smiling countenance, I see, Sir, God calls me to follow the way of his Cross, I must obey him. A Discourse then very short, but vigorous, and lasting

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ing in his practice. For from that moment, the Heart of this blessed Man became so in love with the holy Crucifix, that he desired nothing but the Cross. And because he well knew that the Holy Ghost loves not these languishing Desires, he endeavoured speedily to put himself into the way to follow *Jesus Christ* in the Ecclesiastical state. He then discovered his desire to his Parents, and in all humility begged their Consent: which having obtained, he instantly took the Cassock, and by his new Habit, confirmed his Mind in the contempt of the World, rendered himself more serious in the Service of God, more Faithful and Zealous in the Honour of Glory, and all at once took the lesser Orders, and the first of the Holy Ones. Now as it belongs to none but Apostolical Men (whose Virtue is unquestionable, and Knowledge profound) to labour in the Conversation of Hereticks, our young Churchman being yet but a Deacon, employed himself so fervently therein, as well by
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his learned Sermons, as by his Catechisms, and Charitable Conferences; that from that time it was judged, that he was Born for high Employments: which was the cause that the Provostship of the Cathedral-Church of *Geneva* was given him, with expresse Commission, to root Heresie out of the Countries of *Chablais*, *Gaillard*, and *Ternier*. He that will know the worth of a Man, must employ him. It was in this Work, that the Zeal and Virtue of this Holy Man appeared very clear; for he spent the Days in Preaching, and Catechising these seduced Souls; and the Nights in imploring their Conversion by his Prayers and Penances. He was seen attentive in Instructing sometimes a little Child, sometimes a poor Maid-Servant. In giving Spiritual Refection to others, he forgot to take corporal Nourishment to himself, and lost half his Sleep by the frequent conference he had with Hereticks. It cannot be exprest how happily this poor Land was manured by the care and vigilancy of this Apostolical Man,

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or how plentifully Heaven poured its Blessing upon his Labours. It is enough to say, that in less than two or three Years, he extirpated almost out of the whole Countrey, that Heresie, which in threescore and ten Years had taken deep root there. Now as so great a Talent well managed, could not but draw to it occasions of great merit; *Monsier de Grenier* Bishop of *Geneva*, upon a certain knowledge which he had of his Vertue and Abilities, chose him for his Coadjutor, and obtained approbation of the choice at *Rome*, by Pope *Clement* the Eighth, a little after our Holy Man was consecrated Bishop of *Geneva*. There wanted no Testimony from Heaven to make appear that this choice was accepted there: for during the Consecration (according to the Relation of this great Prelate) he imagined that he did intellectuallly see the Holy Trinity working that inwardly in him, which the Bishops performed outwardly: and that the Glorious Virgin accompanied by *St. Peter* and *St. Paul* took him
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him into protection. This Vision, more than sufficient to induce this great Prelate to give himself entirely to God, was seconded by another favour which seemed to him so pleasant, that it held him wholly employed in the Contemplation of his Divine Majesty, the space of six Weeks, imprinting in his Heart so great a respect and reverence to Episcopal Dignity, that he honoured it, even to the least Pontifical Ornaments. And to acquit himself worthily of this Charge which seemed burthensome to him, by reason of the Souls which he had to direct; he resolved to take for his Pattern *St. Charles Borromeus*; beginning after his Example to reform the Clergy, to re-settle the Ecclesiastical Estate in its former Fervour and Piety, to furnish Ecclesiastical Benefices with fit Persons, and to Compose a particular Ritual. From Ecclesiastical he passed to Lay-Persons, and laboured so powerfully in reforming their Manners, by his Preaching, and particularly by the Instructions he gave them in Confession, that

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that this People of *Geneva* became altogether changed. But it was too little for his Zeal, to have only *Savoy* to Preach in: *Paris* must also hear his Voice. He Preached there to the great satisfaction of all, and with such Success, that King *Henry* the Fourth desired to stay him in *France*, promising him a better Bishoprick than that of *Geneva*. But our Holy Man, who had no Affection to those Honours and Advantages, would not break his Faith which he had given to his first spouse. Which was the cause that parting from *Paris*, he returned Home, and employed himself more fervently than ever to encrease the Glory of God, and instruct such Persons as had formerly little profited. From the Care of the Perfection of Wordly People, he went forward to the Instruction of Religious Persons, and Founded the Order of the *Nuns* of the Visitation, whose Meekness, Piety, and Charity, revive in these times the Spirit and Memory of their Founder. He received Command.

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mandment from the Pope, to Compose the Rules of this New Order; which he did so prudently, that he might easily be judged the Organ and Instrument of the Holy Ghost, designed for the establishment of an Order so Honourable to the Church of God. The Constitutions being framed, he took particular care of this Order, and from the very beginning, sowed such good Seeds by his Pious Writings and Devout Discourses, that from them he saw grow up Fruits capable of a perfect Sanctity. It is very easie to Judge by these Apostolical Actions, the eminent degree of Perfection, to which his Soul was raised. The Love of God possest him so entirely, that if one grain of Affection towards the World had been mingled with it, he *would rather have torn out his very Heart*, than have endured it. The Love of his Neighbour made him keep a List of all the bashful poor People of the Town, whom he relieved secretly: And this same Love gave him

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a Will to Die for the Salvation of all those of his Diocess. His Affection to Holy Poverty was so great, that in Imitation of *St. Charles Borromeus*, he wore one Sute of Clothes more than nine Years, and chose for his last retreat a Gardeners House, to the end, he might Die the more poorly. His Chastity, tho' assaulted many times by the subtilty of the Enemy of Mankind, was always Victorious; and he preserved his Innocency in such Occasions, as that of others had assuredly suffered Shipwrack. His Humility was so perfect, that he thought himself happy to serve the meanest Person. He took Glory in Instructing, even a poor Countrey-Man: And to Confess some good Maid-Servant, and everywhere sought the lowest place. His Innocency was so like that of a *Dove*, that by his Discourse it was easily Judged what was in his Heart. His Mildness so extraordinary, that one look of his has gained many Souls to G^d. His Prayer so Fervent, that
by

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by his own Relation, the upper part of his Soul was only Active, and the lower part had no share in it. His Recollection so Intimate, that amongst his greatest Employments he kept all the powers of his Soul united to God. In fine, his Vertue and Perfection so well known, that the Popes, *Clement the VIII, Paul the V, and Gregory the XV*, have commended him; the Kings of *France and Spain* honoured him, and all Prelates endeavoured to imitate him; Heaven itself would acknowledge his Merit, having given him the Gift of Miracles and Prophecie. By Vertue of the first while he lived, he cured a young Man of *Tarentaise* of an incurable Palsie: and after his Death, he continued to do these Miracles. By the gift of Prophecie he knew that his Death was near: for going unto *Avignon* upon the Service of the Duke of *Savoy*; he took his last leave of many of his Friends: In consequence whereof, being arrived at *Lyon*, he fell Sick, and having received A

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the Blessed Sacrament of the Altar for his *Viaticum*, and Extreame Unction for his last preparation, abundantly replenished with Merits, he past out of this World to a better, at Eight of the Clock at Night, the 28 of *December*, in the Year 1622. a day Dedicated to the Memory of the Holy *Innocents*; God having been pleased to chose this Day to Crown this Holy Man, after he had lived 56 Years, and Governed the Church of *Geneva* 22 Years, in the state of a most innocent and exemplary Life.

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John Clark his book
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The FIRST PART
OF THE
INTRODUCTION,
CONTAINING

Advices and Exercises requisite for the
Conduct of a Soul from her very
first desire of a devout Life, until
she be brought to a full resolution to
embrace it stedfastly in all her Acti-
ons.

CHAPTER I.

What a devout Life is.

YOU aspire to Devotion (my
dear *Philothous*) because being a
good Christian, you know that Devo-
tion is a Vertue most amiable and ac-
ceptable to Gods Divine Majesty. But
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for so much as small faults committed in the beginning of any affair, in the progress thereof grow infinite, and in the end become almost irreparable, and past all amendment: It is necessary before all things, that you learn what kind of Vertue Devotion is; for since there is but one manner of true Devotion, and many kinds of forged and false, if you know not which is the the true and sincere virtue that you seek after, you may very easily be deceived, and entertain your self with some impertinent Superstition, instead of true and profitable Devotion.

2. *Aurelius* a Roman Painter, was wont to picture the faces of all the Images which he made, to the likeness and resemblance of the Women whom he loved: and so ordinarily most Men paint their Devotion, according to the passion of phantasie which predominateth in them. He that is given to Fasting, holdeth himself devout enough, if he fast often, be his heart never so full of rancour and malice:
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and not daring to moisten his tongue in Wine or Water, for fear of transgressing his affected Sobriety, makes no difficulty at all, to suck the Blood of his harmless Neighbour, by slanderous backbiting, and detracting from his good Name. Another will account himself full of Devotion, for hudling up a multitude of Prayers every morning, although all the day after his tongue never cease, throwing forth of wayward speeches, or arrogant and reproachful taunts amongst his Neighbours and Familiars. Some there be, that can very easily pull an Alms out of their purse, to relieve a poor needy Beggar, and therefore are esteemed devout Men, whereas they cannot find any sweet disposition in their heart to forgive their Enemies; or any readiness to satisfie their Creditors, unless the force of Law and the Sergeants Mace, do constrain them. And yet are all these men, in the deceivable Judgment of the common people, deemed devout persons: though indeed they be very

far (God knows) from true Devotion. The Servants of King *Saul* seeking for *David* in his House, *Mickol* his Wife laid an Idol in his Bed, cloathed in *David's* Apparell, and made them believe it was her Husband *David*, sickly and sleeping in his Chamber: even so do these men cover themselves with certain external Actions of seeming Devotion, whereas indeed they are but vain shadows, and idle Idols of Devotion.

3. True and lively Devotion (my *Philothous*) presupposeth in our Hearts, the Love of God: nay rather, it is nothing else but a certain perfect and high degree of the true love of God: for when we consider the Love of God, as the thing that beautifieth our Souls, and maketh them lovely in the eyes of his Majesty, then do we call it heavenly Grace: And because this self-same love of God, if it be true and unfeigned love, giveth us strength and force to do good Works, it is called Charity, but when it grows to that degree of per-

perfection, that it not onely strengthneth us to do well, but also urgeth us vehemently to do good Works diligently, then is it properly called Devotion. Austriches because of their monstrous weight, never flie in the air, but only run npon the ground by help of their wings: Hens fly sometimes in the air, but very seldom. and then also low and slowly: but Doves and Eagles soar aloft in the skies, with speediness, and delight to see themselves so far from the ground, and nigh to the Element: In like manner sinful men, loaden with the burden of Offences, fly not at all to Godward, but make all their courses upon the Earth, and for earthly delights. Good honest Men, that endeavour to abstain from mortal sins, but are not yet arrived to the hight of Devotion, fly to God with their Actions and good Deeds, but slowly and rarely, and in ordinary things, as being hindered with the weight of their Imperfections, and heavy winged Thoughts, from high Exercises. But devout Souls

fly to God with swift and nimble wings of holy Affections, readily and fervorously soaring and mounting higher and higher to the Heaven of Perfection. Briefly, Devotion is nothing else but a spiritual swiftnes and nimbleness of Love, by which Charity worketh our actions in us, or we by her, with readines of Will, and alacrity of Mind. And as it is the office of Charity, in what degree soever it be, to make us keep the Commandment of God generally and universally: so is it the proper function of Devotion, to fulfil the Commandments with promptness, fervour, and nimble vigour of our mind, as it were delighting and rejoycing in doing our duty, towards God and Men. Hence it is, that he which keepeth not the Commandments of God, can neither be esteemed good, nor devout: since to be good, he must be endued with Charity; and to be devout, it is not enough to have any degree of Charity whatsoever, but besides, he must have a quick and ready affection and habit,

- habit, of excercising the highest and perfectest affections of Charity: which readiness of mind, is the true vertue of Devotion.

4. Devotion then consisteth in a certain degree of excellent Charity, making us prompt and ready, not only in the keeping of Gods Commanments: but besides that, it provoketh us to do with joy and delight, all manner of good Works, although they be not in any sort commanded by God's Law, but only commended unto our free-will by his Counsels and holy Inspirations. For like as a Man but newly recovered from a long and dangerous sickness, walketh now and then as much as is necessary for his health, but yet slowly and leisurely for want of strength and vigour: so a sinner but lately reclaimed from the diseases of Iniquitie, walketh in the way of Gods Commandments, but slowly, and faintly, no more than is necessary for his Salvation, until such time as he gain the strength of Devotion, for then like a Man in sound and

perfect health, he not only walketh lustily and cheerfully in the high-way of Gods Commandments, but with exceeding courage, and earnest desire of pleasing his Saviour, runneth speedily, as it were leaping and dancing for joy and exultation of Mind, in the paths of Gods Counsels and heavenly Inspirations. To conclude, Charity and Devotion do differ one from another, no more than fire from flame, for Charity is a spiritual fire, which God kindleth our hearts, and when it breaketh out into flames, then is it called Devotion: So that Devotion addeth nothing to the fire of Charity, saving a bright flame of readiness and promptness of mind to exercise actively, speedily, without delays, or difficulties, at all occasions, the Commandmentments of God, and Works of his Councils, and Inspirations, which it pleaseth his Divine Goodness to infuse into our hearts.

C H A P T E R II.

*The properties and excellencies of
Devotion.*

THey that endeavoured to discourage the *Israelites* from going forward unto the Land of Promise, told them it was a Country that devoured the Inhabitants thereof, having an Air so contagious, that it were impossible to live long in Health there: And that on the other side, the Inhabitants of that Land were huge Monstrous Giants, that did Eat up other Men, as if they were but Shrimps or Locusts. So plays the World, (my dear *Philothens*) it strives by all means possible to defame Holy Devotion, Painting us out Devout Persons with frowning, sad and grievous Countenances, and publishing maliciously, that it engendreth melancholy Humours, and unsufferable Conditions. But as *Joshua* and *Caleb*

constantly protested, not only that the Country was Beautiful and Fruitful, but also that the winning and possession thereof would both be easie and agreeable to their wishes: So does the Holy Ghost by the Mouths of all his Saints, and our Saviour *Christ* himself, by his own blessed Mouth assures us, that a Devout Life is sweet, happy, and full of unspeakable delights and comforts.

2: The World sees, that the lovers of Saint-like Devotion, Fast, Pray, Watch, serve the Sick, give to the Poor, bridle their Anger, restrain their Passions, deprive themselves of sensual Pleasures, and do other such Acts, as are of themselves both sharp and rigorous: But the World sees not the inward cordial affection, which renders all these Actions most pleasant, sweet, and easie to perform. Look but on the little Bees, busily be set upon the Thyme, the juyce whereof every Man knows to be bitter, and yet no sooner have they sucked it from the Herb,
but

but presently they convert it into Honey. Devout Souls (O you Worldlings) feel (no doubt) the bitterness of these Mortifications: Yet such is the nature of Devotion, that even in the very exercise of these Austerities, it transforms them into pleasant and sweet delights. The Fires and Flames, the Racks and Tortures, Swords and Scourges, seemed Flowers and Perfumes to the valiant Martyrs, because they were Devout. If then Devotion can give so sweet a taste to the most cruel Torments, yea, even to Death it self, How dainty and divine a taste will it give unto vertuous Acts and Exercises? Sugar sweetens sower and un-ripen'd Fruit, and corrects the crudity thereof when it is over-ripe: And Devotion is the spiritual Sugar, which takes away all sowerness from Mortification, and mends the surfeiting sweetness of Consolation. It takes away discontentment from the Poor Man, and the disordinate appetit and desire of the rich, Despair from the oppressed, and
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insolence from the favoured, sadness from the solitary, and dissolution from him that keeps company. It serves for Fire in the Winter of Adversity, and for Morning dew in the Summer of prosperity. Devotion knows how to abound in plenty, and how to be patient in Poverty: Devotion makes equal esteem of Honour and Disgrace, and receives pleasure and pain almost with one and the same unchangeable mind; and finally fills our Souls brimful of inestimable delights.

3. The mysterious Ladder which *Jacob* saw in his happy Dream (the true Portraict of the Devout Life) the two sides thereof, signifie Prayer, which obtains the love of almighty God, and Holy Sacraments which confer it unto us, when we duely receive them: The staves or steps fastned to the sides, betoken divers degrees of Charity, by which Devout Souls do go from Vertue to Vertue; either descending by Action to succour and help their Neighbours, or ascending by contemplation
up

up to the happy Union with almighty God: Now look (my *Philothens*) upon those which be on this Ladder , and you shall find them Men that have Angels Hearts , or Angels that have Mens Bodies ; they seem Young , tho' indeed they be not , because they be full of force and spiritual Vigour in all their Actions: They have golden Wings , to soar up to the very Throne of God , and to dart themselves into him by fervent Prayer , but they have Feet also to walk among Men , by an Holy , amiable , and exemplar conversation ; fair and goodly are their Faces , for they receive all things with joy and sweetness. Their Leggs , their Arms , and their Heads , are always uncovered , forasmuch as their Thoughts ; Affections and Actions , are void of all other motive or designment , saving only a pure and naked Intention to please God : The rest of their Body is covered with a fair and light Rob , because tho' they use the self-same World that Worldlings do , yet take they but sparing.

ringly of Worldly things, no more than is requisite for their Estate. Such Angels as these, be Devout Persons. Believe me (loving *Philotherus*) Devotion is the sweet of all sweets, the Queen of Vertues, for it is the Ornament and Perfection of Charity, for if Charity be Milk to feed our faint Souls, Devotion is the Cream; if Charity be the Plant, Devotion is the Flower; if Charity be the precious Gemm, Devotion is the lustre of it; if Charity be a healthful Balm, Devotion is the comfortable Odour thereof, which recreates Men, and refreshes the Angels.

C H A P T E R III.

That Devotion is an Instrument and an Ornament besiting all Vocations and Professions.

I. **G**OD commanded the Plants in their Creation to bear Fruit, every one according to its kind: Even
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so commands he all Christians (who are the living Plants of his Church) to fructifie and bring forth the Works of Devotion, every one according to his kind and quality. For Devotion ought to be exercised differently by the Gentleman, by the Artificer, by the Servant, by the Widdow, by the Maid, and by the Married. And the practise of Devotion is not only divers in divers Estates, but even in the self-same Estate must it be accommodated, to the forces, affairs, leisure, and duty of every one in particular. For I pray thee, would it do well if the Bishop should be solitary like the *Cartbusian*? Or the Married Man should lay up no more in store for the maintenance of his Family, than the *Capuchin*? Or that the Artificer should be all day in the Church, like the *Monk*: And the *Monk* busie himself in all kinds of occurrences, for the service of his Neighbour, as does the Bishop? Were not such Devotion ridiculous, disorderly, and intolerable? And yet is this pre-
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posterous manner of proceeding now a-days most usual: And the World either not able, or not willing to discern Devotion, from indiscretion, murmures and blames Devotion, which notwithstanding, can neither help, nor redress these discords.

2. No (my *Philothous*) true Devotion never marres any thing, but rather makes and perfects: And Devotion that is contrary to the Lawful calling of any Man, is undoubtedly forged and false Devotion. The Bee (says the Philosopher) suckes Hony from Hearbs and Flowers, without hurting or endamaging them, but leaving them as whole and as fresh as before she found them: But true Devotion does more than so, For it not only hurts no State, Vocation, or Affair, but contrariwise betters and adorns it. All kind of Pearls and precious Gemms being steeped in Hony, become more glittering every one after its native Colour: And so every Christian becomes more perfect, and excel-

cellent in his Vocation , joyning the same with true Devotion: The care of a Family by it is made more quiet and peaceable , the love of Man and Wife more durable , the service of Subjects to their Prince , more loyal and acceptable , and all kind of Occupations , become more easie and tolerable.

3. It were an error, nay an Heresie , to go about to banish Devotion from the Companies of Soldiers , out of the Shops of Artificers , the Courts of Princes , and from the Household or Family of Married Folk. True it is , that the Devotion , altogether Contemplative , Monastical and Religious , cannot be exercised in these Vocations: Yet are there many other degrees and exercises of Devotion , which sufficiently and easily lead secular Persons to perfection ; *Abraham , Isaac , Jacob , David , Job , Tobias , Sara , Rebecca ,* and *Judith* , are Witnesses hereof in the Ancient Law : And as touching the New , *St. Joseph , St. Lydia ,* and

and *St. Cressin*, were perfectly Devout in their open Shops; *St. Ann*, *St. Martha*, *St. Monica*, amongst their Families *St. Cornelius*, *St. Sebastian*, *St. Maurice*, amidst the Armies: And *Constantine*, *St. Helen*, *St. Lewis*, *St. Ame*, and *St. Edward*, in their Royal Thrones and Dukedoms. Nay it has oftentimes happened, that many have lost their perfection in solitude, (which notwithstanding is so much desired to perfection) and have conserved it amidst the multitude, which seems little favourable to perfection. *Lot*, (sayes *St. Gregory*) that was so Chast in the City, defiled himself in solitude: Wheresoever we be, or of whatsoever Calling we are, we may, and ought to aspire to perfection.

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C H A P T E R IV.

The necessity of a Guide to enter and go forward in exercises of Devotion.

I. **Y**oung *Tobias*, commanded by his Father to go to the City of *Rages*, said, I know no whit of the Way; go then (replied his Father,) and seek out some Faithful Guide to conduct thee. The same say I to thee (my beloved *Philotheus*) desirest thou in good earnest to walk to the City of Devotion? Seek some skilful Man to direct and lead thee. This is the Rule of Rules, and the Advertisement of Advertisements: For albeit thou search never so curiously, (saies the Devout *Avila*) thou shalt never so securely and certainly find out the Will of God, as by this safe Way of humble Obedience, so much recommended and practised by all his Devout and Faithful

ful Servants in former times. The Blessed Mother *Theresa*, Foundress of the Reformed *Carmelites*, seeing the strange and extraordinary Penances, which the great Lady *Catherine* of *Cordona* exercised in a Cave, in a Wilderness of *Spain*, was much moved in Heart to Imitate her therein, contrary to the advice of her Confessor, who had forbid her such kind of Austerities: Yet was she tempted not to obey him in that behalf: But God (who many times familiarly talked with her) said unto her; *My Daughter, thou hast already begun a very safe and assured Way*: Seest thou the Penance of that good Lady? But I do make more account of thy Obedience. And therefore this blessed Woman ever after so loved this Vertue, that besides the ordinary Obedience due unto her Superiors, she made one Vow in particular to a certain learned and excellent Man, to follow in all things his direction, by which she found inestimable comfort and profit; as both before
fore

fore, and after her, many Devout Souls have done the like, who to subject themselves more perfectly to the Will of God, submitted their own Wills to the disposition of his Servants: A thing which Holy *St. Catherine of Siena*, highly commends in her spiritual Dialogues. The most Vertuous Princess *St. Elizabeth*, submitted herself most extraordinarily to the direction of her Ghostly Confessor *Conradus*. And one of the last advices the great *St. Lewis* gave to his Son before his Death, was in this kind: Confess often and choose a Confessor of Learning and Discretion, that can, and dare advertise thee, to do such things as are necessary for thy Salvation.

2. *A Faithful Friend* (saies the Holy Scripture) *is a strong protection: He that has found him, has found a Treasure. A Faithful Friend is a Medicine of Life and Immortality: Such as fear God do find such a Friend.* These sacred Words, as you may see, are principally spoken of Immortality,
for

for the obtaining whereof, it is needful above all things to have this Faithful Friend who may guide our Actions by his prudential Council, and counter guard us, against the ambushments and sleights of our Ghostly Enemy. Such an one shall be unto us, as a Treasure of Wisdom in all our afflictions, desolations and Falls: He shall serve us, as a Medicine to ease and comfort our Heart in our Ghostly diseases: He will keep us from Evil, and make what is good in us, a great deal better: And if any infirmity chance to befall us, his careful assistance will procure, that it shall not be Mortal, for he will lift us up again from our down fall.

3. But who is he (say you) that shall be so happy as to find such a Friend? The Wiseman in the same place tells us, saying, *They that fear God*, they that with an humble mind, affectuously desire their advancement in Piety, and in the Service and Worship of their Creator. Scing then that
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it imports thee so much (my *Philothens*) to go accompanied with a good Guide in this Holy Voyage of Devotion, Pray unto God with very great instance, that he will furnish thee with one according to his Heart, and doubt not, albeit it were needful for this end, to send an Angel from Heaven, as he did to Young *Tobias*, but that he will give thee a good one, and a Faithful.

4. And in very deed, in place of an Angel ought he to be unto thee, when thou hast once found him. Regard him not simply as a Man, neither trust in him, nor in his human Prudence, but in the providence of Almighty God, who will no doubt favour thy endeavour, and speak unto thee by the means and interposition of this Man: putting into his mind and into his Mouth that which shall be most expedient for thy spiritual advancement: So that thou oughtest to hearken unto him, as unto an Angel descended from Heaven, to conduct and lead thee thither. Treat with

with him freely, and with an open Heart, manifesting without all dissimulation or faining the good and evil which thou findest in thy Soul: And by this means, thy good shall be more examined and assured, and thy evil corrected and amended: Thou shalt be both eased and fortified in thy afflictions, and moderated and ordered in thy Consolations. Place then an exceeding confidence in him, joyned with a Religious and respective reverence: Yet so, that the reverence diminish not thy confidence in him, nor thy confidence hinder the reverence due unto him: But trust in him with trembling, as a chaste Maid does respect her severe, but loving Father: And respect him with an assured trust in his love and care, as an obedient Son would do his dear and tender-Hearted Mother. In a Word, the Friendship betwixt thee and thy Ghostly Instructor, must be strong and sweet, all Holy, all Sacred, and all Celestial.

5. For this cause, choose one among
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a thousand, saies *Avilla*, but I say unto thee among ten thousand, for there are fewer to be found than Men imagine, who are fit and capable of such an Office. He must be replenished with Charity, Knowledge, and Prudence, for if but one of the three parts be wanting in him, it will be dangerous for thy Soul. Therefore once again I advise thee to demand him instantly at the hands of Almighty God, and having once obtained him, bless his Divine Majesty for so great a benefit. Stand firm and stedfast under his conduct, and change him not lightly for any other, but go to him simply, humbly, and confidently: And so shalt thou make a prosperous Voyage.

CHAPTER. V.

*That the beginning of a devout Life,
must be taken from the purgation
of the Soul.*

1. **F**lowers appear in our ground
(saith the Spouse in the Can-
ticles) *the time of pruning our Vines
is come.* What be the flowers of our
hearts, (O *Philothens*) but our good
desires? So soon then as they appear,
we must lay hand to the hook, and cut
from our Conscience all withered, dead,
and superfluous Works. In the Law
of *Moses*, the strange Woman taken
Prisoner, that would marry with an
Israelite, was to put off the Robe of
her Captivity, to pare her nails, and
to cut away the tresses of her hair :
in the like manner, the Soul that aspi-
reth to the Honour to be the Spouse
of the Son of God, must first put off
the old Man, and put on the new, cast
away

away and forsake sin, and then pare and shave off all kind of impediments, which do divert her from the love of Almighty God. It is the first beginning of our health, to purge out corrupt and peccant humours. *St. Paul* even in an instant, was purged and cleansed with a perfect purgation. So was *St. Mary Magdalen*, *St. Pelagia*, *St. Catharine of Genua*, and certain others. But this kind of purgation is altogether miraculous and extraordinary in Grace, as is the Resurrection of the Dead in Nature, and therefore we must not pretend thereunto. The ordinary manner of purging and healing either Body or Mind, is not wrought but by little and little, and by proceeding from degree to degree, with pain, leisure, and expectation.

2. The Angels had wings upon the mysterious Ladder of the Patriarch *Jacob*, yet they flew not therefore, but ascended, and descended by order from one step to another. The Soul which riseth from Sin to Devotion, is fitly

compared to the morning Star, which is rising, expelleth not the darkness in a trice or moment, but *gradatim*; and by degrees. That Cure (saith the Physicians Aphorism) which is done fair and softly, is always most assured. The Diseases of the Soul, as well as those of the Body, come to us, as a Man may say, in post, or a horse-back, but they depart from us on foot, and fair and softly; we must then be courageous (*O Philotheus*) in undertaking this Enterprize. Alas! what pity is it of these Souls, which seeing themselves subject to sundry imperfections, after they have been exercised some few months in Devotion, been to trouble, disquiet, and discourage themselves, suffering their hearts almost to be born away unto the temptation of leaving off all, and returning back? But now on the other part, is it not an exceeding peril unto those Souls, which by a contrary temptation, perswade themselves to be purged from their imperfections, the first day,

day, as it were, of their purgation, reputing themselves to be made perfect, before in a manner, they be scarcely made, and presuming to fly, before they have wings? O *Philotheus*, in what great danger are they of falling again into their former Diseases, for taking themselves too timely out of the hands of the Physician? *It is vain to rise before the light* (saith the Kingly Prophet) *rise after you have sitten*. And he himself putting the same Lesson in practise, having been washed and cleansed from his sin, yet humbly demandeth to be washed again.

3. The exercise of purging Souls, cannot, nor may not end, but with our life. Let us never therefore afflict ourselves about our Imperfections, for our Perfection chiefly consisteth in resisting against them, and we cannot resist them, unless we do see them, nor can we vanquish them, unless we encounter them. Our Victory consisteth not, in not feeling them, but in not consenting nor yielding unto them:

them: for to receive vexation and trouble from them, is not to consent unto them: nay, it is necessary for the exercise of our Humility, that we sometime receive some small blows or foils in this spiritual Battel: but we are never to be accounted for overcome, but when we loose either Life or Courage. Now certain it is, that imperfections and venial sins, cannot take from us the life of Grace, for that is never lost but by deadly sin. The only care then that remaineth is, that these imperfections do not daunt our Courage. *Deliver me, O Lord, saith David, from cowardliness and faintness of heart.* For this is the happy condition and advantage, which we have in this Ghostly War, that we shall ever be Conquerours, provided always that we will combat.

CHAPTER VI.

Of the first Purgation: which is from mortal Sins.

THe first purgation then which we must minister to our Soul, is, to cleanse and void away the filth of sin; and the means to make this purgation, is the holy Sacrament of Penance. For the due receiving whereof, thou must seek out the best Confessor that can be found. Then take in hand some little Treatise, that hath been set forth, to help Consciences to confess well, as *Granada, Bruno, Arias, Augerius*, or such-like. Read it with good attention, and mark from point to point, in what thou hast offended, beginning from the time in which thou hadst first the use of reason, until this present hour of thy Conversion. And if thou dost distrust thy memory, set down in writing what thou hast observed:

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An Introduction

served: and having in this sort prepared and gathered together the peccant humours of thy guilty Conscience, detest them, and reject them by Contrition and Displeasure, even as great and as profound as ever thy heart is able to suffer, diligently pondering these four points. That by sin thou hast lost the Grace of God: Forsaken thy part of Heaven: Accepted of the perpetual pains of Hell: And renounced the Vision and everlasting love of Almighty God.

2. Thou perceivest, *Philothous*, that I speak in this place of a general Confession of all thy life, the which truly, although I grant that it is not always absolutely necessarie, yet do I consider, that it will be exceeding profitable unto thee in this beginning: and for this cause I do most earnestly exhort thee thereunto. It happeneth oft times, that the ordinary Confessions of such as live a vulgar life, are full of great and gross defaults: One while they prepare not themselves any whit at all, or
at

at the least very little; Another while they come, but not with that Contrition and Sorrow that is necessarie for their sins: nay, sometimes it happeneth that they go to Confession, with a secret purpose to return to sin, namely, when they do not shun and avoid the occasions, nor use the necessarie dispatches which were meet and proper for the amendment of life: and in all these cases, a general Confession is very requisite to assure our Souls. But besides this, a general Confession recalleth us to the knowledge of our selves; provoketh us to a wholesom confusion for our life past: and moveth us to admire the mercie of God, who hath expected us with such incredible and exceeding patience. Furthermore, it pacifieth our Consciences, easeth our spirits, exciteth good purposes, ministreth matter to our ghostly Father, to prescribe us advices, fit and convenient for our condition: and openeth our heart that we may with more confidence, manifest

our Confessions that be to come.

3. Being then (in this Introduction) to discourse of a general renewing and reforming of our hearts, and of an universal Conversion of our Souls unto God, by the enterprize of a devout life, I have great reason, as it seemeth to me, *Philothheus*, to counsel thee to make this general Confession.

CHAPTER VII.

The second Purgation: which is from the Affections of Sin.

I. **A**Ll the *Israelites* departed in effect out of the Land of *Egypt*, but they departed not all in heart and affection; which was evident to be seen, in that many of them in the desert repined, for that they had not the Onions and Flesh-Ports of *Egypt*. Even so, there are Penitents, who in effect go forth of Sin, but nevertheless

vertheless do not utterly leave nor forsake the affection: that is to say, they purpose indeed to sin no more, but it is with a certain heart-breaking which they have, to deprive themselves, and to abstain from the accursed delights and contentments of sin. Their heart renounceth sin, and standeth a loof off, but they leave not for all that, oftentimes to look that way, as *Lot's Wife* looked back towards *Sodom*. They abstain from sin, as sick men do from *Millons*, which they forbear, because the Physician threatens them death, if that they eat them: But notwithstanding this constrained abstinence, their fancy still longeth after those forbidden meats, they speak of them, cheapen them, and would likewise buy of them, if it were lawful, at the least they will smell them, and account them happy that are not bound to forbear them: even so these feeble and faint-hearted Penitents, restrain themselves from Sin for a while, but to their grief, they wish to God, that they might sin, and
not

not be damned: they talk with a kind of taste and savour of sin, and account them contented that do commit them.

2. A man resolved to be revenged, will change his will when he comes to Confession, but immediately after, one may find him amongst his Friends, taking pleasure and contentment in recounting his quarrel, saying, that had it not been for the fear of God, he had done this, or he had done that: and that the Divine Law, in this point of pardoning, is very hard, and wisheth to God that it were lawful for him to be revenged. Alas! who seeth not, that although this poor man be gotten faintly out of sin, yet that he is altogether intangled in the affection of sin? that being forth of *Egypt* in effect, he is yet there still in will and appetite, greedily desiring the rustick fare of the Onions and Garlick, which he was wont to eat: even as a wonten woman, that hath newly detested her lewd Lovers, finds still a delight to be courted and and invironed with her

her fond Wooers: alas! what danger are such people in?

3. O *Philotheus*, seeing thou resolvest to undertake a devout Life, thou must not onely forsake sin, but withal wholly purge thy heart from all affections, which any way depend or favour of sin. For besides the danger that there is of a relapse, these miserable affections, will continually tire thy spirit, and will make it become so heavy and lumpish, that it shall not do any good works, promptly, diligently, and frequently, wherein, notwithstanding, consisteth the essence of Devotion. Such Souls as having gotten out of the estate of sin, and retain notwithstanding these bad affections, and languishings, resemble in mine opinion, the Maidens that have the Green sickness, who are not sick, and yet all their actions are sick: they eat without repose, laugh without joy, and drag themselves rather than go or walk: even so these Souls do well, but with a spiritual wearisomness: and that

that so great that it takes away all the grace. from their good exercises which are but few in number, and small in effect.

C H A P T E R. VIII.

Of the means of applying this second Purgation.

I. **N**OW the foundation of this second Purgation, is a lively and strong apprehension of the great harm which sin bringeth unto us, by means whereof, we enter into a profound and vehement contrition. For as never so little Contrition (if it be true and unfeigned) especially conjoyned with the Vertue of the Sacraments, doth purge us sufficiently from the guilt of Sin; so also when it is great and vehement, it purgeth us from all the Affections depending on sin. A hatred or rancour which is feeble and weak, causeth our heart to rise, at the
very

very first sight of him whom we do hate, and maketh us to flie his company; but if it be a violent and deadly hatred, it maketh us not only flie his company, but even to be disgusted, and not to endure the Conversation of any of his Kinred, Parents, or Friends, no, not so much as his Picture it self, or of any thing else appertaining to him, but is abominable and odious unto us: Even so, when the Penitent hath his sin, only with a weak and cold, though true Contrition, he resolveth fully and truly indeed, never to offend or sin any more: but when he hateth it with a Contrition vigorous and forcible, he not onely hateth and detesteth the sin, but likewise all the affections, dependances, and paths of sin.

2. We must then endeavour fervently, *Philothheus*, to augment as much as is possible for us, our sorrow, contrition, and inward repentance, to the end that it may stretch and extend to the least appertenance and spark of sin.

fin. So blessed *Mary Magdalene*, in her Conversion, lost so perfectly all taste of sin, and of the pleasures she had taken therein, that she never afterwards thought more upon them. And holy *David* protesteth, that he not only hated sin, but also the ways and paths of the same. And in this resolution, consisteth the renovation of the Soul, whereby she returns by Innocency, to her youthful days; which the same Prophet compareth to the renewing of the Eagle.

3. Now to attain this apprehension and Contrition, thou must exercise thy self diligently in these Meditations following, which being duly practised, will (by the help of Gods heavenly Grace) root out of thy heart all sin, as also the principal affections to the same: to this end have I principally ordained them. Thou shalt practise them therefore in order as I have placed them, taking but one for every day, and that in the morning, if it be possible, which is the time most proper, for all the

the Actions of the Spirit: And the rest of the Day following, Ruminates and Chew, that which thou hast Meditated in the Morning. If thou be not yet accustomed to Meditation, see that which afterwards shall be said in the Second Part.

C H A P T E R IX.

The first Meditation; Of our Creation.

Preparation.

1. *Place thy self with reverence before God.*
2. *Pray him to inspire thee with his Grace.*

C ONSIDER that there are but so many Years past, when thou wast not yet come into the World, and thy being a just Nothing. Where were we (O my Soul!) in that time? The World

World had then lasted so many Ages, and yet there was no news of us?

2. God had caused thee to be hatcht of this Nothing, to be this Something, which now thou art; without having any manner of need of thee, but moved thereunto by his only Bounty.

3. Consider, the BEEING that God has given thee, for it is the chiefest and most excellent in this visible World; capable to live Eternally, and to unite thy self perfectly unto his Divine Majesty.

Affections and Resolutions.

1. *Humble thy self profoundly before the presence of God, saying from the bottom of thy Heart with the Psalmist:* O Lord, before thee, and in comparison of thy Majesty, I am just nothing, and how wast thou then mindful of me, to Create me? Alas, my Soul! thou wast hidden (as it were) in the Abyss of Nothing: And in this Abyss of Nothing, shouldest thou have remained until this present, if God had not drawn

drawn thee forth from thence. And what could thou have done within this Nothing?

2. *Give thanks to God.* O my great and good Creator, how infinitely am I indebted unto thee, for that thou hast taken me out of this Nothing, to make me by thy Mercy that Something which I am? What shall I ever be able to do worthily, to bless and magnifie thy Name? And to render thanks to thine exceeding Bounty.

3. *Confound thy self.* But alas my Creator! instead of uniting my self unto thee, by pure love and loyal service, I have alwaies been Rebellious by my unruly affections; separating and withdrawing my self from thee, to join and unite my self unto Sin and Iniquity; doing no more Honour to thy Goodness, than if thou hadst not been my Creator.

4. *Prostrate and debase thy self before God.* O my Soul, know that our Lord is thy God: It is he that has made thee, and not thou thy self. O
God,

God, I am the Work of thy Hand, I will then no more henceforth take pleasure in my self, since in my self, and of my self, I am truly Nothing. Whereof doest thou brag and boast, O thou Dust and Ashes? Whereof doest thou extol thy self, O meer Nothing? Wherefore to humble my self, I will do such or such a thing, I will support such or such contempt; I will change my Life, and hereafter follow my Creator, and do my self Honour, with the condition and Being which he has given me, imploying it wholly in the Obedience of his Blessed Will by such means as shall be taught me, and as shall be informed of by my Ghostly Father.

Conclusion.

1. *Give thanks to God.* Bless thy God, (O my Soul!) and let all my Bowels praise his Holy Name, for his Bounty has drawn me forth of the Abyss of Nothing, and his Mercy has Created me.

2. *Of-*

2. *Offer.* O my God, I offer unto thee, with all my Heart, the Essence and Being, which thou of thy Bounty hast bestowed upon me: With all my Heart, I do Dedicate and Consecrate the same unto thee,

3. *Pray.* O my God, strengthen me in these Affections and Resolutions. O Holy Virgin Mother of our Lord, commend them by thy Blessed Intercession unto thy merciful Son, together with all those, for whom I ought to Pray, &c. *Pater, Ave, Credo.*

After thou hast ended thy exercise, walk a while, and of these considerations, which thou hast made, gather and bind together a little Nosegay of Devotion to smell unto, and to recreate the scent of thy Soul; all the day following.

C H A P T E R X.

*The second Meditation, of the end
for which we were Created.*

Preparation.

1. *Place thy self with reverence before God.*
2. *Pray him to inspire thee with his Grace.*

Consideration.

1. **G**OD did not place thee in this World, for any need that he had of thee, who art altogether unprofitable to him, but only to exercise and declare his Bounty in thee, in bestowing upon thee his Grace and Glory. And therefore has he enriched thee with Understanding to know him; Remembrance to be mindful of him; Will to love him; Imagination to represent his Bene-

Benefits unto thy Thoughts; Eyes to behold the Wonders of his Works; and a Tongue to praise him, and so forth of others.

2. Being Created, and set in the World for this Intention, all Actions, contrary to this end, must be rejected and cast away; and such as serve not to obtain this end, ought to be despised, as vain and superfluous.

3. Consider then the miserable case of most Men in the World, who never think of this end, but live, as if they believed that they were not made, but only to build fair Houses, to plant pleasant Orchards, and to heap together Riches, and such like Foolries.

Affections and Resolutions.

I. Confound thy self, reproaching and objecting to thy Soul her misery, which has been so great heretofore, that she has seldom or never thought of all this. Alas! what did I busie my Thoughts upon (O my God!) when

I placed them not upon thee? What was I mindful of, when I forgot thee? What did I love, when I did not love thee? Ah me! I should have fed my Soul with thy Verity, and I have fed it with Vanity, and have served the World, which was not made but to serve me.

2. *Detest thy Life past.* I despise you utterly, O vain Cogitations, and unprofitable Fancies; I abhor and abjure you, O detestable and frivolous Imaginations; I renounce you, unfaithful and disloyal Lovers, miserable and lost services, ungrateful gratifications, combersome, and unpleasing pleasures.

3. *Turn thy self to God.* And thou, O my God, and my Lord, thou shalt before the time to come, the only objects of my thoughts: No, I will never more apply my Spirit to any cogitations, which may be offensive or disliking to thee. My memory, all the daies of my life, shall be filled with the consideration of thy excessive good-

goodness, so lovingly declared in my behalf; Thou shalt be the deliciousness of my Heart, and the sweetness of my affections.

4. Hence therefore from my sight for ever, such and such trifles, whereunto I have vainly applyed my mind: Such and such idle Exercises, in which I fondly spent my daies; such and such affections, which entangled my Heart, shall henceforth be a horreur unto my Thoughts. and to this end, I will use such and such Remedies.

Consideration.

1. *Thank God, that it pleased him to Create thee for so excellent an end.* Thou hast made me, O Lord, for thy self, to enjoy everlastingly the immensitie of thy Glory: O when shall it be that I shall be worthy, and when shall I praise thee according to my dutie?

2. *Offer.* I offer unto thee (O my dear Creator) all these good affections
D fecti-

fections, and holy resolutions, with all my Heart and all my Soul.

3. *Pray.* I beseech thee (O God) to accept these my Desires and Vows, and to give my Soul thy Holy Blessing, that she may faithfully accomplish them through the Merits of the Blood of thy Blessed Son, shed for me upon the Cross, &c. *Pater, Ave, Credo.*

Remember to make a little Nosegay of Devotion, as aforesaid.

The

C H A P T E R X I.

The third Meditation: Of the Benefits of God.

Preparation.

1. *Place thy self with reverence before God.*
2. *Pray him to inspire thee with his Grace.*

Considerations.

1. **C**onsider the Corporal Graces which God has given thee: What a Body, what Commodities to maintain it, what Health, and lawful Consolations to entertain it, what Friends, what Helps, and what Assistance. But thou shalt consider all this, with comparison of many other Persons in the World, which are far better, and worthier than thou, who notwithstanding
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standing are destitute of all these Benefits ; some spoiled in their Bodies, Health, and Members: Others abandoned to the Mercy of Reproaches, Contempts and Dishonour ; others oppressed and overwhelmed: And God would not suffer thee to become so miserable.

2. Consider the benefits and gifts of mind : How many are there in the World, senceless, foolish, and besides themselves? And why art not thou one of the number? God vouchsafed to favour thee. How many are there, whose Education has been rude, brutish, and barbarous, who have been nourished and bred up in gross Ignorance, and clownish behaviour? Whereas the Providence of God has so provided, that thou hast been brought up civilly, and in Honour.

3. Consider the Supernatural benefits of Heavenly Grace. O *Philotheus*, thou art a Child of the Catholic Church; God has taught thee the knowledge of his true Religion, even from thy Infan-

fancy and Youth. How many times has he given thee his Holy Sacraments? How many Inspirations, internal Illuminations, and for thy amendment, gracious reprehensions? How often has he pardoned thee thy faults? How often has he delivered thee from occasions of casting away thy self, when thou wast in danger? And these last Years of thy Life, which he has so liberally lent thee, did they not afford thee leisure enough, to advance thy self in the spiritual profit, and good of thy Soul? Consider at the least, how sweet and gracious God has been unto thee.

Affections and Resolutions.

I. *Admire the Goodness of God.* O how good and how merciful is my God in my behalf? O how gracious is he? O how rich is his Heart in Mercy, and liberal in Bounty? O my Soul, let us recount for ever, how many favours he has done unto us.

2. *Admire thine Ingratitude.* But whom am I (O Lord) that thou hast been so mindful of me? Ah! how great is my unworthiness, how intolerable is my unthankfulness? Alas! I have troden underfoot these Benefits, I have dishonoured thy Favours, turning them into abuses, and contempt of thy Sovereign Bounty: Against the infinite depth of thy Graces, have I opposed the bottomless depth of my Ingratitude.

3. *Stir thy self up to the acknowledgement of his Benefits.* Up then, my Heart, be no more unfaithful, unthankful, and disloyal unto thy great and gracious Benefactor. And how shall not my Soul be subject wholly unto God, who has wrought so many Wonders and Graces, both in me and for me?

4. Go to then, *Philothens*, from henceforward, with-draw thy Body from such and such voluptuous Pleasures; subject it entirely to the Service of God, who has done so much for it.

Apply thy Soul, how to know and acknowledge the Goodness of thy God, by such and such-like Exercises which be requisite for that end. Employ diligently the means which are in the Holy Church to save thy Soul, and to profit in the love and worship of God. Yea, O my God, I will frequent the Exercise of Prayer, and the use of thy Sacraments. I will hear thy Holy Word, I will practise thy Holy Inspirations and Counsels, &c.

Conclusion.

1. Give God thanks for the knowledge he has given thee at this present, of thy bounden duty, and of the Benefits heretofore received.

2. Offer him thy Heart, with all thy good purposes and resolutions.

3. Pray unto him to fortifie thee, that thou mayst practise them faithfully through the Merits of the Dearth and Passion of his Son our dear Saviour. Implore the Intercession of the Blessed Virgin, and of the Saints, &c.

Remember to make a little Nosegay of Devotion, as aforesaid.

CHAPTER XII.

The fourth Meditation. Of Sin.

Preparation.

1. *Place thy self with reverence before God.*
2. *Pray him to inspire thee with his Grace.*

Consideration.

1. **C**ALL to mind how long it is since thou beganst to Sin, and examine how much from that beginning, Sins have been multiplied in thy Heart. How every day thou hast increased them, against God, against thy self, and against thy Neighbour; by Work, by Word, by Desire and Thought.

2. Consider thy naughty inclinations,

ons, and how much thou hast followed them. And by this means thou shalt plainly see, that thy Sins are greater in number, than the Hairs of thy Head, yea, than the Sands of the Sea.

3. Consider and ponder in particular, the Sin of Ingratitude against God; which is a general Sin, and extends it self above all the rest, and makes them infinitely more enormous and hainous. Behold then, how many Benefits God has bestowed upon thee, and how thou hast abused them all against the Givers goodness. In particular, consider how many good Inspirations thou hast despised, how many good motions thou hast unprofitably neglected. But above all, how many times hast thou received the Holy Sacraments, and where are the Fruits thereof? What are become of all those precious Jewels wherewith thy dear Spoule adorned thee? All these have been hid and covered under the filth of thy Iniquities. With what preparation hast thou received them? Think, I pray thee, upon this

Ingratitude; that God having run so after thee, and that to save thee, thou hast out-run him, and that to destroy thee.

Affections and Resolutions.

1: *Be confounded and ashamed of this thy Miserie.* O my God, how dare I appear before thine Eyes? Alas! I am but an Aposteme of the World, and a very sinck of Sin and Ingratitude. Is it possible, that I have been so disloyal, that I have not left any one of my Senses, nor any one of the Powers of my Soul, which I have not polluted, violated, and defiled? And that not so much as one day of my Life has passed, in which I have not brought forth such naughty Effects? Is it thus that I ought to recompence the Benefits of my Creator, and the precious Blood of my Redeemer?

2. *Crave pardon for thine offences.* O Lord, I cast my self down before thy Feet, like the Prodigal Child, like
ano-

another *Magdalen*, like a Woman convinc'd to have dishonoured her Marriage-Bed, with all kind of Adultery. O pitiful Lord, have Mercy on this poor sinful Wretch: Alas! O lively and never-ceasing Well-spring of compassion, have pity upon this miserable Suppliant.

3. *Purpose to live better hereafter.*
O my Blessed Lord; no, never any more with the help of thy Grace; no, never any more will I abandon my self to Sin. Alas! I have loved it but too too much: But now I detest it, and embrace thee, O Father of Mercy, I will Live and Die in thee.

4. To blot out my Sins past, I will accuse my self courageously, I will not leave one, but thrust it head-long out of my Heart.

5. I will do all that I can, to pull up by the very Roots, all the Plants of Sin from my Heart; and in particular, such and such which do most annoy me.

6. To accomplish this, I will constant-

stantly embrace the means which shall be advised me; and never think I have done enough to repair the ruins of so great offences.

Conclusion.

1. Give God thanks for expecting thy amendment until this Hour: And bless him that he has given thee these Affections.

2. Offer him up thy Soul frankly and freely, that thou mayest put them in execution by the help of his Grace.

3. Desire him to strengthen thee with his Heavenly Aid, for his dear Sons precious Death; for our Blessed Ladies Intercession, and the Prayers of all his Saints, &c. *Pater, Ave, Credo.*

Remember to make a little Nosegay of Devotion, as aforesaid.

C H A P T E R XIII.

The fifth Meditntion. Of Death.

Preparation.

1. *Place thy self reverently in presence of God.*
2. *Pray him to inspire thee with his Grace.*
3. *Imagine thy self to be extreamly Sick, lying upon thy death-Bed, without any hope at all of ever escaping.*

Considerations.

1. **C**ONSIDER the uncertainty of the day of thy Death. O my poor Soul thou must out of this Body one day; but when shall that day be? Will it be in Winter, or in Summer? In City, or Country? By Day, or by Night? Shall it be unawares, or with ad-

advertifement? By Sicknefs, or by Cafualty? Shalt thou have leifure to confefs thee, or not? Shalt thou have the affiftance of thy Ghofly Father, or not? Alas, O my Soul! of all thefe things, we know not one; only certain it is, that we muft Dye, and always fooner than we imagine.

2. Consider that at that time the whole World fhall have an end; fo far forth as concerns thee, that is, there fhall be no more World for thee, yea, it will turn up-fide down before thine Eyes; for then the pleasures, the vanities, the worldly joys, the fond affections of our Life, will feem unto us like flying shadows, and fading Clouds. Ah! wretched Captive that I am; for what trifles and bables have I offended Almighty God? Thou fhalt then evidently fee that we have offended him for juft nothing. Contrary-wife, at that Hour, all Devotion, Piety, and other good Works, will feem unto thee the greateft and sweeteft Treasure in the World. O wherefore did

did I not follow this fair and pleasant Path? At that sorrowful time, thy Sins, which before seemed unto thee but little Mole-Hills, will appear bigger than huge Mountains: And thy Devotion so little, that thou wilt scarcely be able to perceive it.

3. Consider the long and languishing Fare-wels that thy distressed Soul will then give to this World: How sorrowfully she will bid adieu to Riches, to Honours, to Vanities, to vain Company, to Pleasures, to Pastimes, to Friends, to Neighbours, to Parents, to Kinsfolks, to Husband, to Wife, to Children, and in a Word, to all Creatures; and finally to her own Body, which she must likewise leave all pale, wrinckled, hideous, loathsome, and most detestable stinking.

4. Consider the impressions that one shall have, to lift up or lay hand on this thy Body: The great haste, that even thy best Friends will make, to carry thy Carcass out of Doors, and to hide the same full deep under the ground,

ground, far enough from their sight and beholding: And this done, how seldom afterwards the World will think upon thee, surely no more than thou thy self hast thought upon other Men, who have deceased before thee. God have Mercy on his Soul, say they, and there is all. O Death! how art thou to be pondered? How art thou terrible, pityless, and without compassion?

5. That at this departure from the Body, the Soul takes his Way on the right-hand, or the left. Alas! alas! whether then shall thine go, what Way shall it take? Surely no other than that, which it has heretofore begun in this World.

Affections and Resolutions.

1. *Pray earnestly to God, and cast thy self with trembling love betwixt his Arms.*

Alas, O my Lord! receive me into thy Protection, at that dreadful Day: Make that last hour happy and favourable unto me, and let rather all the rest
of

of my Life be nothing else, but daies of sorrow, affliction and calamity.

2. *Despise the World* Seeing I know not the Hour wherein I must leave thee, O wretched World, I will no more set my love upon thee, O you my dear Friends, Kinsfolks, and Allies, suffer me to bear you only that Affection, which is compatible with an Holy Amity, and may therefore last Eternally: For why should I unite my self unto you in such sort, as that afterwards we should be forced to break the knot of Amity betwixt us?

3. I will therefore from this very instant, prepare my self for that perillous hour, and take that care which is requisite, to end this Journey happily: I will secure the Estate of my Conscience, to the uttermost of my Ability, and take present order for the Reformation and amendment of such and such defaults.

Conclusion.

Give thanks unto God for these Re-
fo-

solutions, which he has infused and given unto thee, and offer them again thankfully, lovingly, and lowly unto his Majesty. Entreat him anew, to give thee a happy Death, for the Death of his dearly beloved Son, our Lord and Saviour. Implore the assistance of the Blessed Virgin, thy Angel-Guardian, and all the Saints in Heaven *Pater, Ave, Credo*. And bind up a sweet Posie of Myrrhe, to recreate thy Soul the day following.

The

C H A P T E R XIV.

*The sixth Meditation. Of Judge-
ment.*

Preparation.

1. *Place thy self in the presence of
God.*
2. *Pray him to assist thee with his
Grace.*

Considerations.

1. **A**fter the time that God has ordained for the continuance of the World; and after a number of dreadful Signs, and horrible Presages; the terrour thereof shall make a Man wither for fear and anguish. A consuming Flood shall burn, and reduce to Ashes, every thing upon the Face of the Earth, nothing which we see excepted, or to be Priviledged from this Firy Deluge.
2. Af-

2. After this flood of flames and lightnings, all men shall rise from their Graves (excepting such as already be risen) and at the summoning of the Archangels voice, they shall appear before the Judgment- Throne, in the Valley of *Josaphat*. But alas, with what difference? for the one sort shall arise with glorified bodies, casting forth rays of exceeding light; and the other in bodies, or rather in carions, most hideous and loathsome to behold.

3. Consider the Majesty wherewith the Sovereign Judge will appear, environed with all the Armies of his Angels and Saints. Before him shall be born triumphantly, his Sacred Cross shining much more brighter than the Sun. A Standart of Grace to the Good, and of rigour and terrour, to the Wicked.

4. This Sovereign Judge, by his redoubted Commandment, and which shall suddainly, and in a moment be put in Execution, shall separate the Good from the bad; placing the one

at

at his right hand, & the other at his left : Everlasting separation ! after the which these two bands , shall never more meet again together.

5. This separation being made , and the Books of Conscience being laid open, all men shall see clearly the malice of the Wicked, and the contempt which they have born to the Majesty of God : and on the other side, the penance of the Good, and the effects of the Grace of God, which they have received , and nothing at all shall be hidden or kept secret in that great Consistory. O good God ! what a shameful Confusion will this be for the one, and what a glorious Consolation for the other !

6. Consider the last Sentences pronounced against the wicked. *Go you Cursed into everlasting fire, prepared for the Devil and his Angels.* Weigh we these Words which are so weighty. Go, saith he, a word of eternal rejection and abandoning of those unfortunate Wretches, banishing them
eter-

eternally from his glorious face. Next he terms them *accursed*: O my Soul, how dreadful a Curse? a Curse comprising in it all manner of mischief and misery: an irrevorable Curse, comprehending all times, and Eternity. He addeth, *Into everlasting fire*. Behold, O my heart, the grievous horror of this Eternity: O eternal Eternity, and boundless infinity of pains, how dreadful art thou?

7. Consider the contrary Sentence, given and pronounced in favour of the good. *Come*, saith the Judge: O sweet word, and beginning of Salvation, by which God draweth us up unto himself, and receiveth us into the bosome of Rest and Glory. *The blessed of my Father*. O dear blessing, treasure of bliss. *Possess the Kingdom which is prepared for you, from the beginning of the world*. O good God, what excess of favour! for this Kingdom hath no end.

Affecti.

Affections and Resolutions.

1. Tremble, O my Soul, at the remembrance hereof. O my God, who can secure me at that dismal day, in which the Pillars of Heaven shall tremble for fear?

2. Detest and abhor thy Sins, for only they can cast thee away, at that dreadful hour.

3. Ah, wretched heart of mine, resolve to amend all. O Lord, I will judge my self now, with all care and strictness, lest I be then judged far more rigorously. I will examine and condemn my self, accuse and chastize my self, that the eternal Judge condemn me not, in that latter day, I will with all sorrow and humbleness, frequent the Sacrament of Confession, and will accept all necessary penance and advices, &c.

Con-

Conclusion.

1. Thank the Goodness of God, that hath given thee means to provide for that day; and time and opportunity to do Penance.

2. Offer him thy heart to perform it.

3. Pray him to give thee Grace, well and truly to accomplish it. *Pater, Ave, &c.*

And provide a Posie for all the day.

The

C H A P T E R X V.

The Seventh Meditation. Of Hell.

Preparation.

1. Place thy self in the presence of God.
2. Pray him to assist thee with his Grace.
3. Imagine to thy self a dark City, all on fire with pitch and brimstone, and thronged with miserable Citizens, which cannot get out.

Considerations.

1. **C**ONSIDER, that the damned are within this bottomless pit of Hell, as within this unfortunate City, where they suffer unspeakable torments in all their senses, and in all their members: Because, as they have employed all their senses and members to commit sin? so shall they suffer in
E all

all their senses and members, the pains and torments due unto sin. There the wanton eyes, and lascivious looks, shall be afflicted with the horrible vision of Devils, and hellish spectacles. The ears for delighting in vicious discourses, detractions, and slanders, shall hear nothing but lamentable out-cries, and desperate howlings, and so of others.

2. Consider, that over and above all these bitter torments, there is yet another greater than them all, which is, the loss and privation of the Glory of God, ~~from whose~~ amiable face and fruition, ~~they are~~ for ever irrevocably debarr'd. Now if *Abfalom* found, that the privation of the face of his Father *David*, was more grievous unto him, ~~than his~~ very Exile: O merciful Lord, what an infinite grief will it be, to be for ever deprived, from beholding of thy most delightful and lovely face?

3. Consider withal, the eternity of these pains, which onely thing maketh Hell intolerable. Alas, if a flea in
our

our ear; or if the beat of a little Feaver, maketh one short night so long and tedious, how tedious and terrible shall the night of Eternity be, accompanied with so many unspeakable torments? Of this Eternity, groweth in the Damned, an eternal desparation, infinite rage, and most abominable blasphemy, &c.

Affections and Resolutions.

1. *Terrifie thy Soul, and stir thy self up to fear, with the words of holy Job.* O my Soul, art thou able to live for ever, with everlasting flames, and amidst this devouring fire? wilt thou willingly forsake the sight of thy God for ever.

2. *Confess that thou hast deserved it.* And wretch that I am, how often? O my dear Lord, from henceforth, I will take a new course, and tread a contrary way; for why should I descend into this bottomless pit of Hell? I will therefore do this or that

endeavour to avoid sin, which onely can give this immortal death.

Give Thanks, Offer, Pray, Pater, Ave, Credo.

C H A P T E R X V I.

The eighth Meditation. Of Paradise.

Preparation.

1. *Place thy self in the presence of God.*
2. *Pray him] to assist thee with his Grace.*

Consideration.

1. **C**onsider, a fair and a clear night, and think how pleasant a thing it is, to behold the sky all spangled with an innumerable multitude, and variety of Stars. Then again, in thine imagination, join all this nights beauty, with the beauty of a fair Sun-shine day,

day, such a one, that the brightness of the Sun-beams, should not hinder the sight of the golden Stars, nor the silver Rays of the Moon: and after all this, say boldly, that all this is nothing, in regard of the excellent Beauty of that great Paradise. O how this place is to be desired, and to be loved: O how precious is this noble City!

2. Consider the Nobility, Beauty, and multitude of the Inhabitants and Citizens of this blessed Countrey; those millions of millions of Angels, and Archangels; of Cherubins and Seraphins: those Troops of Apostles, Prophets, Martyrs, Confessors, Virgins, and holy Matrons. O how blessed is this blessed Companie? The lowest and meanest whereof, is more beautiful to behold, than all this visible world: what sight will it then be, to see them altogether? But O my God, how happy are they? They sing continually melodious Songs of eternal Love; they always enjoy a constant and steadfast estate of Gladness, they enterchange

one to another, unspeakeable contentments, and live in the comfort of endless, and indissoluble amity.

3. In a word, consider what good they all have to enjoy God, who gratifieth them for ever, with his amiable countenance and by the same, powreth into their hearts, an Abyss of delights. what a good is it, to be united everlastingly to their beginning? They are there like happy birds which flie chirping and singing perpetually in the Heaven of thy Divinity, which compasseth them on all sides, with unspeakable pleasures: there every one striveth with an holy Emulation, who may do best; and without any envying the praises of their Creator: Blessed be thou, O sweet Lord, and Sovereign Maker, who art so bountiful unto us, and dost communicate unto us so liberally, the everlasting Treasures of thy Glory. And God on the other side, blesseth them all, with an eternal Benediction. Blessed be you for ever, saith he, my beloved creatures, who have

have so faithfully served me, and who shall laud me everlasting, with so great love, courage, and contentment.

Affections and Resolutions.

1. *Admire and praise this heavenly Country.* O how beautiful art thou my dear Jerusalem?

2. *Reproach unto thy heart, the little courage, which it hath had unto this present, for having gone so much awry from the way of this glorious Habitation.* O wherefore have I so much estranged my self from my Sovereign good? Ah wretch that I am; for these pleasures, so displeasing and light, have I a thousand and a thousand times, left the eternal and infinite delights! where was my Wit and Understanding, to despise such Goods so desirable, for desires so vain and contemptible.

3. *Aspire, notwithstanding, with a vehement resolution, to this delicious and desired abode.* O my gracious God,

since it hath pleased thee, at the length to re-call my wandring steps, and to direct them into the right way, never hereafter will I turn back to those by-ways; never hereafter will I stray from the true path. Let us go with courage, my dear Soul, let us run towards this blessed Country, which is promised us in the Kingdom of Heaven: what makes us so long in this beggerly Country of *Egypt*? I will therefore dispatch my self from all such things, as may put me out of the way, or hinder me in so happy a Journey. I will perform such and such things, as may bring me safely and speedily to my Journies end.

Give *Thanks*, Offer, Pray, Pater, Ave, Credo.

The

C H A P T E R XVII.

The ninth Meditation. By way of Election or Choice of Paradise.

Preparation.

1. *Place thy self in the presence of God.*
2. *Humble thy self before his Majesty, praying him to inspire thee with his Grace.*
3. *Imagine thy self to be in a plain field, all alone in company of thy good Angel, as young Toby going to Rages. And that he causeth thee to see about thee Paradise open, with all the pleasures represented in the former Meditation of Paradise, and beneath that he makes thee see the pit of Hell wide open, with all the Torments described in the Meditation of Hell. Thou being thus placed upon thy knees before thy good Angel.*

Consideration.

1. **C**ONSIDER, that it is most certain; that thou art in very deed in the mid-way to Paradise and Hell; and that the one and the other is open to receive thee, according to the choice which thou shalt make.

2. Consider that the Choice which now thou makest, of the one or the other place in this World, shall last for all eternity in the World to come.

3. Consider, that although both the one and the other, be open to receive thee according to thy choice, yet that God, who is ready to give thee, either the one by his Justice, or the other by his Mercy, desireth notwithstanding, with an incomparable desire, that thou wouldst make choice of Paradise: and thy good Angel also, urgeth and presseth thee with all his power, offering thee on Gods behalf, a thousand succours, and a thousand graces, to help thee to ascend and mount up thither.

4. Con-

4. Consider, that Jesus Christ from Heaven above, lovingly beholdeth thee, and inviteth thee sweetly, saying, Come, O my dear Soul, to everlasting repose, between the arms of my Goodness, where I have prepared immortal delights for thee in the multitude of my Love. Behold likewise, with the inward eyes, the holy Virgin, who with a Mothers tender Love, exhorteth thee, saying, Take heart and courage, my Child, despise not the desires of my Son, nor the manifold sighs which I have cast forth for thee, earnestly together with my Son, tending thy eternal Salvation. Behold the Saints also, which exhort thee, and a million of holy Souls, courteously alluring thee, and wishing nothing else, but that one day thy heart may be joined with theirs in that happy Company, there to praise God for ever and ever; assuring thee that the way to Heaven, is not so uneasie as the World would make. Come boldly, dear Soul say they, forward with courage; for he that shall ponder dili-

diligently the way of Devotion, by which we have ascended hither, shall perceive, that we arrived in these eternal joys, through pleasures; without comparifon more pleasant, than all the delights and pleasures of the World.

Election.

I. O Hell, I detest thee now and for evermore: I detest thy torments and gains: I detest thy unfortunate and accursed Eternity; and above all, I detest those eternal blasphemies and execrations, which thou vomiteft out eternally against my God. And turning my Soul to thee, O beautiful Paradise, everlasting Glory, and endless Felicity, I make choice for ever, and irrevocably, of my dwelling and habitation, within thy fair and beautiful buildings; within thy holy and most lovely Tabernacles. I bless thy mercy, O my God, and accept the offer which it pleaseth thee to make me. O sweet Saviour Jesus, I likewise embrace
thy

thy everlasting Love, and agree to the purchase which thou hast made for me, of a happy lodging in this blessed *Jerusalem*; not so much for any thing else, as to love and bless thee for ever and ever.

2. In like manner, accept the Favours which the Virgin and all the Saints present unto thee. Promise them that thou wilt walk towards them, and give thy hand to thy good Angel, that he may guide thee thither, and encourage thy Soul to make this choice.

Pater, Ave, Credo.

C H A P T E R XVIII.

The tenth Meditation. By way of Election and Choice, which the Soulmaketh of the devout Life.

Preparation.

1. *Place thy self before God.*
2. *Prostrate thy self before him, and crave the assistance of his Grace.*

Consideration.

1. **I** Magine thy self once again, to be in a plain field, all alone with thy good Angel; and that thou seest on thy left hand, the Devil seated upon a great high Throne, with many infernal Fiends by him. And round about him a great Troop of Worldlings, which all bare-headed, acknowledge him for their Lord, and do him homage, some by one sign, and some by another. Be-
hold

hold the countenance of all these unfortunate Courtiers, of this abominable King. Behold, some of them furious and mad with hatred, envie, and choler. Others, killing one another with spight and rancour: others withered away, pensive and busie, only to heap up riches: others, attending onely to vanity, led away with pleasures, altogether unprofitable: others filthy, ugly, rotten, and putrified, in their brutish affections. Behold, how they are all without any repose, without order, and without contentment. Behold, how they despise one another, and love but onely from the teeth outward. In a word, thou shalt see a pitiful Commonwealth, miserably tyrannized, by this accursed King, which may justly move thy heart to compassion.

2. On the right side, behold Jesus Christ Crucified, who with most heartie Love, prayeth for these poor people, possessed of the Devil, that they may be freed and delivered from that tyrann-

tyrannical thraldom ; and calling them meekly and courteously unto him. Behold, round about him a great Troop of devout persons, everie one in companie of his holy Angel. Behold, the beautie of this Kingdom of Devotion, O what a goodly sight is it, to see the Troop of Virgins, of Men, and Women, whiter than the Lillies. The Assembly of Widdows, full of holy mortification and humilitie. Behold, the ranks of divers married folk, living so sweetly together with mutual comfort, which cannot proceed, but from heavenly Charitie. Consider how these devout Souls, accommodate the care of their exterior House, with the care of the interior : And the honest Love of the Husband, with that of the Celestial Bridegroom. Behold them all universally, and thou shalt see in them all a sweet, holy, and amiable countenance ; all of them reverently giving ear to our blessed Lord, whom everie one would willingly plant in the midst of his heart. They are full of joy,

but their joy is gracious, charitable, and well ordered; they abound in love one towards another; but their love is sacred, pure, and unspotted. Such as suffer afflictions, amongst this devout Company, neither torment nor trouble themselves, nor lose their courage. Lastly, behold those lovely eyes of our Lord and Saviour, which sweetly are cast upon them all to comfort them; and how they altogether aspire unto him.

3. Thou hast already cast off Satan, with all his woful and execrable Troop, by the good affections and resolutions, which through Gods grace, thou hast conceived: notwithstanding, thou art not yet arrived to the Palace of thy King, our Lord Jesus: not joyned with his blessed Court of devout Souls, but hitherto, thou hast always remained, between the one and the other.

4. The blessed Virgin, with *St. Joseph*, *St. Lewis*, *St. Monica*, and a hundred thousand other Saints, which
are

are in the Squadrons of those that lived devoutly in the midst of the world, do invite and encourage thee.

5. The crucified King of Glory himself, calleth thee courteously by thine own name: Come hither that I may Crown thee.

Election.

1. O vain world! O abominable Troop; no, you shall never more see me under your Banner. I have for ever left off your fooliries and vanities. O execrable King of Pride, O cursed King, fiend of Hell; I renounce thee, with all thy works.

2. And humbly turning my self unto thee, my dear Lord Jesus, King of felicitie and eternal Glory: I embrace thee, with all the forces of my Soul: I adore thee with all my heart: I choose thee, now and ever for my King, and for my onely Prince: I offer up unto thee my inviolable fidelitie: I do homage irrevocable unto thy Divine Maiesty, and submit

mit my self wholly, to the obedience of thy holy Laws and Ordinances.

3. O sacred Virgin, my dread and dear Lady, I choose thee for my Advocate and my Guide: I render my self under thy Colours: I offer from henceforth, a particular respect and reverence unto thy memory.

4. O my good Angel, present me unto this glorious and sacred Assembly, and abandon me not, until I arrive to the society of this blessed Company, with whom I say from my heart, and will say for ever, Live for ever, my Lord Jesus, live for ever, my Lord Jesus. *Pater, Ave, Credo.*

C H A P T E R XIX.

How to make a general Confession.

Hitherto (my dear *Philotheous*) have I set down the Meditations, which I thought requisite for our purpose: and when thou hast passed them over

over with diligence and devotion; then go with an humble, but yet courageous spirit, to make thy general Confession. But I pray thee, suffer not thy self to be troubled with any kind of apprehension. The Scorpion is venomous in the wound which ariseth from his sting: but himself, being reduced into oyls, becomes, a singular remedy against his own stinging: so Sin is not shameful, but being converted in Confession and Pennance, becometh wholesome and honourable. Contrition and Confession, are so precious, and of so sweet a smell, that they blot out the filth, and disperse the stinch of Sin. *Simon the Leaper*, judged *Magdalene* to be a sinner, and called her so: but our merciful Saviour denied it, and spoke no more of her Sins, but of the sweet perfumes which she powred forth, and of the greatness (and odoriferous scent, of her inflamed Charity.

2. O my *Philotheus*, if we be truly humble in our own eyes, and in the sight of God, Sins will displease us above
all

all things , because God is so highly offended with them : but the accusation of our Sin , will be sweet and pleasant unto us , because God is greatly honoured with it. A kind of heart-ease , and asswaging of pain it is , to have declared plainly and sufficiently the disease that tormenteth us , to a skilful Physician , that can cure us.

3. When thou comest before thy Ghostly Father , imagine thy self to be on the Mount of *Calvary* , kneeling right under the feet of Jesus Christ Crucified , from whom distilleth , his most precious Blood on all sides , to bathe and wash thee from thy iniquity. For although it be not the very Blood of our Saviour , yet it is the Merit and Valour of his Blood , shed for us upon the Cross ; which washeth and watereth abundantly the Souls of the Penitents , in every Confessionarie. Open then thy Heart well , to expel thy sin by virtue of Confession ; for according to that measure , in which they go out of thy Soul , will the grace of God enter

ter in their room, to fill thee brimful with his Blessing.

4. But be sure, to declare the state of thy Soul; and all thy sins, simply, plainly, and fully. Satisfie thy Conscience in this, once for all thy life after; and that done, hearken to the Advertisements and Ordinances of the Servant of God, to whom thou Confessest, and say with holy *Samuel* in thy Heart, *Speak, Lord, for thy Servant heareth unto thee.* Yea (my *Philotheus*) it is God, whose voice thou hearest in that place, For so said he unto his Vicars, *He that heareth you, heareth me.*

5. After that, take in hand this protestation following, which serveth for a Conclusion of all thy Contrition: Ponder it well from the beginning to the ending, and read it attentively, and with the greatest feeling that possibly thou canst.

C H A P T E R XX.

An authentical Protestation, serving to grave in the Soul, a firm resolution to serve God, and to conclude the Acts of Penance.

I. **I** Wretched sinner, here personally appearing, and standing in the presence of God Everlasting, and of all the Court of Heaven: Having considered the exceeding Mercie of his Divine Goodness towards me, most unworthy and miserable Catif, whom he hath created of nothing; preserved, sustained and delivered from so many dangers, and endowed with so many benefits: But above all, considering the incomprehensible Sweetness and Clemencie, wherewith this most good God hath so bountifully tolerated me in my Iniquities, and so lovingly inspired me, inviting me to amendment, and so patiently expected my Penance and
Con-

Conversion, until this N. year of my Age, notwithstanding all my unthankfulness, disloyalty, and infidelity : whereby deferring my Conversion, and despising his Graces, I have so impudently offended him : having moreover considered, that the day of my Christning , I was so happily and holily vowed and dedicated unto God , to be his Child ; and that contrary to the profession , which then was made in my Name, I have so many and sundrie times, so execrably and detestably profaned and violated my Soul, imploying it , and opposing it , against his Divine Majesty : At length recalling my self , and prostrating my self in heart and mind , before the Throne of his Divine Justice , I acknowledge, confess, and yield my self lawfully attached, and convicted of high Treason, against his Divine Majesty ; and guilty of the Death and Passion , of Jesus Christ, by reason of the hainous Sins , for which he dyed and suffered the torment of the Cross : So that
con-

consequently , I am worthy to be cast away , and damned for ever.

2. But turning my self towards the Throne of thy infinite Mercy , of the self-same eternal God , having detested from the bottom of my heart, and with all my force the Iniquities of my life fore-past: I most humbly require and crave pardon, grace, and mercie, with entire absolution from my Crime , through vertue of the Passion and Death of the same Saviour and Redeemer of my Soul ; upon whom relying as upon the onely foundation of my hope, I confirm again, advow, and renew, the sacred Profession of loyal Service and Fidelitie, made in my Name and behalf unto my God, at my Baptism : renouncing the Devil, the Flesh, and the World; **abhorring** their execrable suggestions, **vanities**, and concupiscences, for all the time of this present life, and for all eternity. And converting my self unto my most gracious and merciful God, I desire, deliberate purpose, and fully resolve ir-

revocably, to honour him, serve him, and love him; now and for ever; giving him for this end, and dedicating, and consecrating unto him, my Spirit, with all its faculties; my Soul, with all her functions; my Heart, with all its affections; and my Bodie, with all its senses: protesting never more to abuse any one part of my Being, or Nature, against his Divine Will, and Sovereign Majestie; to whom I offer up and sacrifice my self in Spirit, to be to him a loyal, obedient, and faithful Creature for ever; without ever unsaying, revoking, or repenting me of my promise.

3. But if alas, through suggestion of mine Enemy, or through humane frailtie, I chance at any time to transgress in any thing whatsoever, this my purpose and resolution, I protest and determine, from this very hour, through the grace and aid of the Holy Ghost, to rise again, so soon as I shall perceive my fall, and so return anew to the Divine ~~Mercie~~, without any delay or stay whatsoever.

This

This is my will, intention, and resolution, irrevocable and inviolable; which I advow, and confirm, without reservation or exception, in the same sacred presence of my God; and in the sight of the triumphant Church; and in the Church Militant, my Mother, who understandeth and registreth this my Declaration, in person of him, who as her Officer heareth me, and taketh my Confession in this action.

4. Let it please thee, O my eternal God, Almighty and All-good Father, Son, and Holy Ghost, to confirm and strengthen me in this resolution; and to accept this my Cordial and inward Sacrifice, in the Odour of sweetness. And as it pleaseth thee to enlighten me with thy holy Inspiration, and to give me the Will to purposefully perform it perfectly. O my God, thou art my God: God of my Heart, God of my Soul, and God of my Spirit: and for such, do I reverently, thankfully, and lovingly, acknowledge, honour,

nour, and adore thee, now, and for ever. Live, O Jesu.

C H A P T E R X X I.

A Devout manner to receive Absolution.

THis Protestation ended, be very attentive, and open the Ears of thy Heart to hear the Words of thy Absolution, which the Saviour of thy Soul himself, sitting upon the Throne of his Mercy, will pronounce from above in Heaven, before all Angels and Saints, at the same time that the Priest in his Name does Absolve thee here beneath upon Earth. So that all that glorious Troop of the Blessed Citizens of Heaven, rejoycing at this happy success of thine, will sing a Spiritual Cantic, with incomparable joy; and all give the Kifs of Peace and Fellowship unto thy Heart, now sanctified and re-established in Grace.

2. Be-

2. Behold here (my *Philothews*) an admirable Contract, which passes between thee and thy God, by which thou makest so happy a Peace with his Divine Majesty; forasmuch as giving thy self to him, thou gainest him and thy self also, for Life everlasting. It remains only to take Pen in Hand and subscribe with a joyful Heart to the Act of thy Protestation, and afterward, thou shalt go to the Sacred Altar, where God on the other side will reciprocally Sign and Seal thy Absolution, and the promise which he makes unto thee of the Kingdom of Heaven, putting himself by his Venerable Sacrament, as a Sacred Seal and Signet upon thy renewed Heart.

3. Thus I trow (*Philothews*) thy Soul will be wholly purged from Sin, and all sinful Affections. Yet because these Affections are easily bred, and born anew in the Soul, through our frailty and over-rebellious Concupiscence, which may well be mortified, but never wholly extinguished; while we live

in this mortal Life, I will give thee some Instructions, which being well practised, may preserve thee hereafter from mortal Sin, and from all Inclination or Affection thereof, so that it may never henceforth find place in thy Heart. And forasmuch as the self-same Instructions, serve also for a more perfect and higher mortification of the Soul; before I deliver them, I will say a Word or two of this absolute and perfect purity of mind, whereunto I would willingly conduct thee.

C H A P T E R XXII.

That we must purifie our selves from the Affections which we have to Venial Sins.

I. **A**S the day-light encreasing, we see by degrees more clearly in a Looking-Glass, the spots and blemishes of our Countenance: Even so as the inward light of the Holy Ghost
il-

illustrates our Consciences, we see more plainly and distinctly, the Sins, Inclinations and Imperfections, which may hinder us to attain unto true Devotion. And the very same light which causes us to discover those spots and deformities, enflames us likewise with desire to cleanse and purge us from them.

2. Thou shalt discover in thy self (my dear *Philothens*) that besides mortal Sins and the Affection to them, from which by the afore-mentioned exercises, thou hast been purged, there remains yet in thy Soul, divers Inclinations and Affections to Venial Sins. I do not say thou shalt discover Venial Sins, but Inclinations to them: Now the one is far different from the other; for we can never be altogether free from Venial Sins in this mortal Life, at least so to continue in that purity for any long time, but we may be well without all Affection unto Venial Sins: For (to give an example of this difference) it is one thing to Ly once or twice meerly in things of small importance,

F 4 rance,

tance, and another thing to take pleasure in Lying, and to bear an Affection to this kind of Sin.

3. I say then, that one must purge his Soul from all the Affections and Inclinations that he feels to Venial Sins, that is to say, that he must not nourish voluntarily a Will to continue and persevere in any kind of Venial Sin: For it would be too too great a negligence to keep wittingly and awares unto us in our Conscience, a thing so displeasing unto God, as is the Will to be willing to displease him: For a Venial Sin, be it never so little, displeases Almighty God, tho' not so hainously, that he will damn us, or cast us away forever for the same. If then Venial Sin displease him, the Will and Affection which one has to Venial Sin, is no other thing, but a resolution and purpose to displease his Divine Majesty. And how is it possible, that a generous and noble Soul should endure, not only to displease his God, but to bear an Affection to displease him?

4. Such

4, Such Affections (my *Philothemus*) are directly contrary to Devotion, as affection and delight in mortal Sins, are opposite to Charity: They weary and weaken the forces of the Spirit, hinder the course of Divine Consolations, open a wide gate to Temptations: And altho' they kill not the Soul out-right, yet they make it exceeding sick and feeble. *Dead Flies* (saies the Wiseman) *marr the sweetness of an Oyntment*: But those which Eat thereof in passing, spoil nothing but that which they take, leaving the rest untainted: But when they linger long and Die in the Ointment, they marr both the vertue and value of it, and leave it nothing worth but to be cast away. So Venial Sins, chancing to fall in a Devout Soul, and not staying there any time, do not much harm unto it; but if the same Sins dwell in the Soul through the affection and delight wherewith she entertains them, they make her without doubt to loose the

sweetness of the Ointment, which is the Grace of Holy Devotion.

5. Spiders kill not the Bees in their Hives, but they spoil and corrupt their Hony, and entangle their Hony-combs with their Cob-webbs, so that the Bees cannot go forward in their Work. This is to be understood, when Spiders get into the Hives, so that they make their abode in them: So Venial Sins kill not our Souls, but yet marr the Hony of our Devotion, and entangle the Powers of our Soul so strongly with naughty Customs and bad Inclinations, that it can no more exercise Charity with promptness and alacritie, in which Devotion consists: But this is to be understood, when Venial Sins dwell in our Conscience, by the affection and delight which we bear unto them.

6. It is no hainous Sin (my *Philothous*) to tell some little Ly in pastime, to exceed somewhat in needless Talk, in careless Looks, in Apparel, in Mirth, in Play, in Dancing, and such like Toys,

Toys, so that as soon as we perceive these Ghostly Spiders entered into our Souls, we chase them and drive them presently away, as the Bees drive away the corporal Spiders: But if we permit them to stay in our Hearts, and not only this, but if we bend our Affections to retain and multiply them, we shall soon find our Hony destroyed, and made bitter, and the Hive of our Conscience pestered and spoiled: But I say once again, what likelyhood is there, that a noble and vertuous Soul would take pleasure in displeasing God, and delight her self in becoming disagreeable unto him, and to retain a desire and will to do that which she knows to be grievous unto him?

That

CHAPTER XXIII.

That we ought to purifie our selves from affection and delight of unprofitable and dangerous things.

I. **G** Aming, Dancing, Feasting, Bravery, Masks, Comedies, and such-like Pastimes, of themselves are not hurtful at all, but indifferent, and may be well and ill used: Yet notwithstanding these things be dangerous: And for one to bear an Affection unto them, is yet more dangerous. I say then, *Philothētus*, that altho' it be no Sin at all, but lawful to Play, to Dance, to Deck and Adorn thy self, according to thy Estate and the custom of Times, to hear honest Comedies, to banquet with sober Company, yet to delight in such things, is exceeding dangerous, and altogether contrary to the exercise of Devotion. It is no Sin to do such things; but it is

is very ill to set thy Affection that way. It is pity to sow such vain and foolish Thoughts in the fertile Field of our Heart, which take up the room of vertuous impressions, and hinder the juice of the Soul from nourishing good and wholesom Inclinations.

2. The ancient *Nazarites*, abstained not only from all that which might inebriate or make them Drunk, but from Grapes also, and the verjuice of Grapes: Not that the Grape or Verjuice makes Drunk, but because it was to be feared, lest tasting the Verjuice, they should be tempted to Eat the Grapes, and by Eating Grapes, they should stir up an appetite of drinking Wine. I deny not but we may sometimes use these dangerous things, but I avouch absolutely, that we can never settle our affection and delight on them, without detriment to Devotion. The Staggs when they feel themselves oversat, retire to the Bushes and Thickets of the Forrests, because they perceive, that being loaden with their own weight
they

they should not be able to run, if they should chance to be Hunted. In like manner the Heart of Man, surcharged with these superfluous, unprofitable, and perilous Affections, cannot run after his God with promptness, facility, and willingness of mind, which is the true point of Devotion.

3. Little Children sweat and tire themselves to catch Butterflies, and no Body thinks it ill in them, because they are little Children: But is it not a ridiculous thing, nay rather, is it not lamentable to see Men of Understanding and Years, to be besotted with the delight of such fond toys and base trifles, as these of which we speak? Which besides that they be altogether unprofitable, put us likewise in evident danger of Erring and disordering our selves, in the pursuit of Holiness and Piety. For this cause (my dear *Philothous*) I say that we must necessarily purifie, and cleanse our selves from these Affections: For tho' the Acts themselves be not alwaies contrary to Devotion, yet

yet the inclination and delight in such Actions, is alwaies prejudicial unto it.

C H A P T E R XXIV.

*That we must purge our selves from
bad Inclinations.*

I. **B**ESIDES these vicious Inclinations, we have (my *Philotheus*) certain natural Inclinations to some kind of Acts; which Inclinations, because they proceed not in us from our particular Sins, neither Mortal nor Venial, but are only imperfections and defects; for example, the Holy Matron, *St. Paula*, according to the Relation of Saint *Hierome*, had a great inclination to grief and sadness, so that at the Death of her Children and Husband, she was alwaies like to Die for sorrow: This was an imperfection in this Blessed Woman, but no Sin at all, since she had it

it against her Will; for no doubt, she took no pleasure in this kind of sorrow.

2. There be some that naturally are light of Behaviour, others stubborn and fullen, others hard to receive and admit another Mans Counsel, othersome prone to Indigation, others to Choler, others to Love; and to be brief, few shalt thou find in whom some such imperfection may not be noted: Which altho' they be as it were proper and natural to every one, yet by a care and contrary Affection, they may be moderated and corrected, yea and be altogether purged and delivered of them.

3. And I tell thee (*O Philotheus*), that it is necessary that thou endeavour so to do. Men have found the means to change bitter Almond-Trees into sweet, only by piercing them close by the Root, to let out the bitter juyce of them: Why may we not then let forth our perverse Inclinations from the Root of our Heart, to become better? There is not so good a Nature, but
may.

may be corrupted by vicious Customs; nor so bad and stubborn a Condition, but may first by the Grace of God, and next by good industry and diligence, be corrected and surmounted: To this end therefore will I now set thee down some Instructions and Exercises by which thou mayst purge thy Soul from these natural imperfections, and withal fortifie and arm thy self against all Mortal Sin. God give thee Grace to practise them well and effectually.

T H E



THE SECOND PART

OF THE

INTRODUCTION,

CONTAINING,

Advices for the lifting up of the Soul
to God by Prayer, and by use of
the Sacrament.

CHAPTER I.

Of the necessity of Prayer.

I. **T**He Exercise of Prayer, places
our Understandings in the
clearness of the Divine Light, and ex-
poses our cold Affection, to be warmed
by the heat of Heavenly Love: Nay,
there is nothing that so much purges
our

our Understanding from Ignorance, and our Will from depraved Affections. Prayer is the Water of Benediction, which being sprinkled upon our Souls, makes the Plants of our good Desires to flourish, washes our Minds from imperfections, and tempers the inflamed heats which Passions produce in our Heart.

2. All Prayer has these good effects; but above all, I Counsel thee to apply thy self to mental and cordial Prayer, and especially, that which has for its matter or subject, the Life and Passion of our Lord: For beholding him often by Meditation, thy Soul will be filled with him; thou wilt learn his Carriage, as it were, and Gestures, and conform all thy Actions, according to the measure and model of his. He is the Light of the World: It is in him then, by him, and for him, that we must be cleared and illuminated; he is the lovely Tree of Life: Under his shadow then, must we refresh our selves; he is the living Well
of

of *Jacob*, to wash away all the ordure and stains of our Soul. To be short, we see that little Children, by hearing their Mothers speak, and prattling often with them, do come to learn their Language: And we continually conversing with our Saviour by Meditation, observing and pondering reverently, his Words, his Works, and his Affections, shall soon, by the help of his Grace, learn to speak, to work, to will, and to desire as he did. We must rest upon this Resolution, my *Philothous*; and believe me, we cannot come unto God the Father by any other Gate but this: And even as the Glass of a Mirrour cannot stay or retain the Rays of our Eye-sight, unless the back be sealed with Tin or Lead: So the Deity cannot well be contemplated by us in this World, if it were not joined to the Sacred Humanity of our Saviour, whose Life and Death, is the most proportionable, delicious, sweet and profitable Object, that we can choose for our ordinary
Me-

Meditation. Our Saviour, not for nothing, called himself the Bread of Heaven. For as Bread is to be eaten with all sorts of Meats; so our Saviours Life must be meditated, considered, and sought after, in all our Prayers and Actions. This Life and Death, has been disposed and distributed into divers points and passages to serve for Meditation, by many Authors: Those whom I Counsel thee to use, are St. *Bonaventure*, *Bellitan*, *Bruno*, and *Capilia*.

3. Employ in it every day an hour, and that before Dinner, if it may be, betimes at the beginning of the Morning: For then shalt thou find thy Spirit less troubled and distracted, and more fresh and disposed after the repose of the Night. But spend no more than an Hour, unless thy Spiritual Father expressly command it.

4. If thou canst perform this Exercise in the Church, and find leisure and tranquility there, it would be a place most commodious: For no Body,

dy, neither Father, nor Mother, nor Wife, nor Husband, nor any other whosoever, can with any reason hinder thee to stay at the least one Hour in the Church: Whereas being subject by any obligation or duty, to such Parties as I have named in thy own House; thou wilt not be able peradventure, to promise thy self an Hour so free and quiet.

5. Begin all thy Devotions, be they mental or vocal, with the Presence of God: Keep this Rule without exception; and in short time thou shalt perceive what inestimable profit thou shalt reap by it.

6. If thou wilt believe my Counsel, accustom thy self to say thy *Pater*, *Ave*, and *Credo*, in Latin: but learn likewise to understand well the Words contained in them, and what they signify in thine own Language, to the end that saying them in the common Language of the Church, thou mayst jointly taste and relish the admirable and delicious sence of those Holy Prayers,

ers, which thou must use to say, fixing profoundly thy Thoughts upon every Word of them, and procuring to follow the sence of them with an enflamed Affection; not making post-haste, or striving to say a great many, but rather studying and endeavouring to say those which thou sayest, from thy Heart: For one only *Pater noster*, said with feeling and heedful attention of mind and desire, is better worth by far, than many recited hastily, and with little ponderation of the meaning of them.

7. The Beads or Rosary of our Lady, is a very profitable kind of Prayer, if it be used as it ought: Which that thou mayst practice, provide thyself of some little Treatise or other, of many which be set forth for that purpose. It is good also to say the Litanies of our Lady, of the Saints, of our Saviour, and other such vocal Prayers, as are in approved Manuals and Primers allowed of by the Church: With this *item*, That if God have bestowed

stowed upon thee the Gift of mental Prayer, thou reserve alwaies the principal place and time for it. So that if after thy mental Exercise, either for multitude of thy Affairs, or for any other respect, thou be not able to say thy accustomed vocal Prayer, be not therefore troubled or disquieted, but rest content to say before, or after thy Meditations, the *Pater noster*, *Ave*, and *Credo* of the Apostles.

8. If in making thy vocal Prayers, thou feel thy Heart drawn and invited to inward mental Prayer, refuse not to go where this good motion invites thee, but let thy Spirit decline fair and softly on that side; and care not much for missing thy vocal Prayers, which thou didst intend: For the mental Prayer which thou hast made instead thereof, is much more pleasing to God, and more profitable for thy Soul. Yet except from this Rule, the Ecclesiastical Office, for if thou be bound to say it by obligation or order of Life, that duty must first of all be payed and performed.

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9. If

9. If it should so happen, that all the whole Morning should pass away, without performance of this Sacred Exercise of mental Prayer, either for the multitude of thy affairs, or any other cause, (yet procure by all means possible that such causes happen but seldom) endeavour to repair this loss after Dinner, in some hour farthest after Meat: For doing it presently after repast, before digestion be well made, thy Health would be much impaired, and thou shouldst find thy self over-charged with drouziness.

But if all the day long: thou canst not recover this loss, recompence it at least, by multiplying jaculatorie Prayers, and by Reading of some Book of Devotion, with some Pennance or other, for committing this Fault: And therewithal make a strong Resolution to set thy self in good order all the day following.

A

C H A P T E R II.

A brief method of Meditation. And first of the Presence of God, which is the first point of preparation.

I. **B**Ut perhaps (*Philothheus*) thou knowest not how thou shouldst make this mental Prayer, which we so much commend unto thee; for it is a thing, that in this our unhappy Age, very few are acquainted withal. For this cause, I present thee a Brief and simple method to that end, until such time as by Reading of many good Books, that have been Composed upon this Subject, and above all by often use and exercise, thou be more amply instructed.

And first I set thee down the Preparation which consists in two points: Whereof the first is, To place thy self in the Presence of God; and the second, To invoke his Aid and Assistance. To

place thy self in the Presence of God, I propound unto thee the four principal means following, wherewith thou mayst help thy self in this thy beginning.

1. The first consists in a lively and feeling apprehension of the *Omni*-Presence of God; that is to say, to conceive and acknowledge, that God is in all, and every-where, and that there is neither place nor thing in the World, wherein he is not most assuredly and certainly present: So that as the Birds, wheresoever they flie, encounter alwaies with the Air wherewith they are alwaies compassed; In like manner, where-ever we be, we find God still present.

Every one knows this Verity, but every one is not attentive to apprehend and ponder it. Blind Men that see not a Prince who is present with them, omit not to respect and honour him, when they are admonished of his presence; but because they see him not with their Eyes, they easily forget that
he

he is present, and forgetting him, more easily omit their due respect and reverence.

Alas! we see not God (my *Philothous*) who is present alwaies with us; tho' Faith does advertise us of his presence, yet not seeing him with our Eyes, we often forget ourselves, and therefore comport and carry ourselves as tho' God were very far from us. For altho' we know well enough that he is present in all things, yet not pondering, nor weighing his presence, it is even as much as if we knew it not.

Therefore ever before Prayer, we must provoke our Soul to an attentive sight (as it were) and consideration of Gods presence: So did Holy *David* when he cryed out, *If I mount into Heaven, O my God, thou art there: If I descend into Hell, thou art there present*: We must then use the Words of *Jacob*, who after he had seen the Mystery of the Sacred Ladder, he said, *O how Holy and Dreadful is this place! Verily God is in this place, and I knew*

it not: That is, He thought not of it: For he was not ignorant, that God was in all, and every-where. When thou comest then to Prayer (*Philothous*), say inwardly to thy own Heart, O my Heart, my Heart, God Almighty is here present in very deed.

3. The second means to place thy self in this Sacred Presence, is to think, and consider, that God is not only in the place where thou art; but that he is by a most particular and peculiar manner in thy Heart, and in the very bottom of the Spirit, which he quickens and animates with his Divine Presence, being there as the Heart of thy Heart, and the Spirit of thy Spirit. For as thy Soul is as it were spread through all thy Body, and in every part and parcel thereof, and yet is in a more special and remarkable manner present in the Heart; so likewise God being verily present in all things, assists notwithstanding with a more particular and notable Presence in our Spirit. For this cause *David* calls God, the *God of his*

his Heart, and *St. Paul* saies, that *we live, we move, and we are in God*. In consideration then of this verity, stir up in thy Heart, a great reverence towards thy God, who is so inwardly present in thy Soul.

4. The third manner of Presence, is, to consider and behold our Blessed Saviour, who in his Sacred Humanity, beholds from Heaven all Persons in the World, but especially all Christians, who are his Children; and most particularly, such as are in Prayer: Whose Actions and Behaviour he makes most lovingly. And this is not a simple imagination of our phantasie, but an infallible Verity: For altho' we see not him, yet he from thence above considers and looks upon us. *St. Stephen* saw him in such sort, viewing and making his comportment in his Martyrdom. So that we may truly say with the Spouse, *Behold him there behind the Wall: look where he is looking through the Windows, seeing through the Lattice.*

5. The fourth manner of Presence, consists in helping our selves with a simple imagination, by representing to our Thoughts, our Saviour in his Sacred Humanity, as if he were hard by us, according as we are accustomed to represent our Friends to our fancy, and to say, Methinks I see such a one doing this or that, it seems unto me, that I behold him thus or thus attired, and such-like.

But if the Venerable Sacrament of the Altar were present, then this Presence were real, and not by meer imagination; for the Species and appearance of Bread, should be as a Tapestry behind, which our Lord being really present, sees and marks our Actions, altho' we see not him in his own likeness.

6. Use then (my *Philothears*) these four manners of placing thy Soul in the Presence of God before Prayer: But they must not be all employed at once, one only at one time will suffice, and that briefly and simply, not staying long,

long, or spending much time in calling this Presence to thy Mind.

CHAPTER III.

Of Invocation; the second point of Preparation.

1. **I**Nvocation is made in this manner. Thy Soul remembering and conceiving herself to be in the Presence of God, prostrate before his Divine Majesty with all Reverence, acknowledges herself most unworthy to abide before so Sovereign and Glorious an Excellency: Yet knowing notwithstanding, that his Goodness will have it so, she humbly demands Grace of him, to serve him well, and adore him purely in this Meditation.

2. If thou wilt, to this end thou mayest use some short and inflamed Words, such as are these of Holy David; *Cast me not (O God) from thy Face: Take not from me the favour*

of thy Holy Spirit: Suffer thy Face to shine upon thy Servant; and I will consider thy marvels. Give me understanding, and I will ponder thy Law, and keep it with all my Heart. I am thy Servant, give me Understanding: And such like as these.

3. It would be good also to call upon thy good Angel, and upon the Sacred Persons which were present at the Mystery that thou doest Meditate on. As for example, in the Meditation of the Death of our Lord, thou mayst Invoke our Blessed Lady, St. John, St. Mary Magdalene, and the good Thief: That the inward feelings and motions, which they received in their Souls at that time, may be likewise at this instant Communicated unto thee. So in the Meditation of thy own Death, thou mayest Invoke thy good Angel-Guardian (who will be present at thy Departure,) desiring Him to Inspire thee with convenient Considerations. And the like may be done in other like Mysteries.

C H A P T E R IV.

Of the third part of Preparation, consisting in proposing the Mystery, which we mean to meditate.

AFTER these two ordinary points of Preparation, there is a third, which is not common unto all sorts of Meditations; which some call the forming or figuring of the place, or the interiour Lecture, or reading of the passage to be meditated on. And this is nothing else, but to represent unto thy imagination, the sum and substance of the Myserie which thou wilt meditate, and to paint it out in thy thoughts so lively, as though it passed really and verily in thy presence. For example sake:

If thou wouldst meditate *Our Lord upon the Cross*, imagine thy self to be present upon the Mount of *Calvary*; and that there thou beholdest and hear-
est,

est, all that is done or said in the Passion of our Lord; or if thou wilt (for it comes all to one end) imagine to thy self, that in the very same place where thou art, they Crucifie our Saviour, in such manner, as the holy Evangelists do describe.

2. The like may be done, when thou wilt meditate of Death, as I have noted in the Meditation thereof; and likewise in the Meditation of Hell; and in all such Mysteries, in which visible and insensible things are handled; as touching other sorts of Mysteries, of the Greatness of God, of the Excellency of Vertue; of the end for which we were created, and such-like, which be invisible things, and not subject to the apprehension of our senses; in these, questionless, we cannot use this kind of imagination. True it is, that we may use some similitude or comparison, to help our consideration withal, in such invisible Mysteries; but those similitudes are hard to be met with; and my meaning is to deal with thee but plainly.

so that thy spirit be not wearied, and over-laboured in searching out curious Inventions.

3. By the means of this imagination, we lock up our Spirit as it were, within the Closet of the Mysterie which we mean to meditate, to the end it range not idly hither and thither, even as we shut up a Bird in a Cage, that she flie not away; or as we tie a Hawk by her Leash, that so she be forced to tarrie quietly upon the hand.

4. Some more cunning Masters, will perchance counsel thee, that it is better to use onely a simple thought or act of Faith, in believing the Mysterie, and a brief Apprehension, altogether mental and spiritual, thereof. Others, that we frame within our selves, the place, and manner, or the Historie proposed to meditate, and not considering it as if it passed in some other place without thee; but these ways are too subtile, and hard for young Beginners; and therefore until such time as Gods Grace do lift thee higher, I counsel thee (O Philothheus)

loshens) to keep thee in this low Valley, which I have shewed unto thee.

CHAPTER V.

Of the Considerations and Discourses of our Understanding; which is the second part of Meditation.

AFTER the acts of Imagination, which we have described in the former Chapters, follow the acts of our Understanding, which we call properly Meditation; and is no other thing but one or many Considerations made by our Reason, to stir up our Affections to God and godly things: For in this, Meditation is different from Studie and Discourfing, which are not undertaken to obtain Vertue, or the Love of God, but for other respects and intentions; as to become learned, to Write, Difpute, or talk expertly, or fuch-like matters.

2. Having then shut up thy Mind and Thoughts (as I said before) within the bounds and limits of the Subject which thou wilt meditate, either by imaginarie representation, if the Matter may be subject to the Senses; or by a simple proposing and conceit: if it be a matter above Sense, and wholly Spiritual, begin to make Considerations and Discourses thereof, according to the examples which thou mayest see ready made in the Meditations above written.

3. And if so thy Soul find taste, fruit, and light enough, in any one of the Considerations or points which thou hast discoursed upon, stay there without going any further to any other point; doing in this as the thrifty Bees do, which never leave the Flower they once light on, so long as they find any Honey to be sucked out of it.

4. But if thou find not taste enough according to thy desire in any point, after thou hast tried a little by discoursing on it, and like a good Merchant, having

having as it were cheapned a while in that point, for to gain some sweetness of Devotion, then pass on fair and softly to some other point or Consideration, and all without forcing thy Thoughts too much, or making too speedy haste, to run over all the points of thy Meditation: For one point well pondered, is enough for once, and the other points may serve thee for another time.

Of

CHAPTER VI.

Of the Affects and Resolutions of our Will, the third part of Meditation.

I. **M**editation poureth out abundance of good Motions in our Will, or the affective part of our Soul; such as are, the Love of God, and our Neighbour; the desire of Paradise, and eternal Glorie; zeal of the Salvation of our Souls; imitation of the Life of our Lord; Compassion, Joy, fear of Judgment, of Hell, of being in the disgrace of God; hatred of Sin; confidence in the Goodness and Mercie of God; shame and confusion for our naughtie Life past.

In these and such-like affections, Your Spirit must burst out, and extend and stretch it self, as much as is possible. And if thou desire to learn an easie method how to do so, read the Preface of the Meditation of *Andrew Capellian*, where

where he sheweth plainly, the manner and trace of dilating and amplifying, and extending these affects of our Soul: And more largely doth *Arias* declare the same, in his *Treatise of Prayer*.

2. Now thou must not content thy self with these general affections, be they never so fervent and holy, or stand onely upon them, but descend to special and particular Resolutions, for thy correction and amendment. For example; the first word that our Lord spake upon the Cross, will doubtless stir up in thy Soul, a good effect of imitation, and a desire to pardon thine enemies, and to love them for thy Saviours sake and example; but this general affect and desire, is to little purpose, if thou add not to it a particular Resolution in this manner.

Well, since my blessed Redeemer so lovingly did pardon these obstinate enemies of his, hanging upon the bitter Cross, I will not hereafter be troubled or vexed, when I hear my Neighbour or my Servant, or my fellow N. use such
or

or such taunting words against me. I will not be agrieved. at this or that des-
pight, or contemptuous trick, that he
or she doth use against me; but rather I
will endeavour to say or do such a thing,
to gain his good-will, and to mollifie his
anger or indignation conceived against
me. And the like descent to particular
purposes of amendment, must be made
in all other general affections. By this
means, *Philothheus*, thou shalt correct
and amend thy defects, in a very short
time; whereas otherwise, by onely ge-
neral affects and desires, amendment
will be made but hardly and slowly.

Of

C H A P T E R VII.

*Of the Conclusion of the Exercise, and
Spiritual Poesie, to be gathered
out of it.*

I. **L** Ast of all, we must conclude our Meditation, by three acts, which must be done with the greatest humilitie that we can. The first act is, Thanksgiving unto God for the holy Affections and Resolutions, or purposes which he inspired into us; and for his Goodness and Mercie, which we have discovered in the discourse of our Meditation.

2. The second act is, an Oblation, wherein we present and offer unto God the self-same Goodness and Mercie of his, which we have tasted in meditating the Death also, and bitter Passion, with the Vertues and Merits of his only Son our Redeemer; & consequently with them, all the Affections and Reso-

Resolutions, which by his holy Grace, we made in our Exercise.

3. The third Act is, a Petition or Supplication; in which we demand of God, and earnestly conjure him (as it were) to communicate and impart unto us, the Graces, Vertues, and Merits of his dear Son; and to bless the Affections and Resolutions which we have made in his Honour and Name, to the end we may faithfully put them in execution.

After these three Acts, we must pray for the whole Church of God; for our Country, Pastors, Parents, and Friends; imploying and imploring to that end, the intercession of our blessed Lady, of the glorious Angels, and holy Saints of Heaven. Lastly, I have advised, that thou shouldst say a *Pater*, and *Ave*, and a *Creed*, which the general and necessarie Prayer of all the Faithfull.

4. To all these Acts, I have added, that thou shouldst gather *a little Nosegay of Devotion*. My meaning in this, may be understood by this example :
such

such as have delighted themselves, walking in a pleasant Garden, go not ordinarily from thence, without taking in their hands four or five flowers to smell on, and keep in their hands all the day after. Even so, when our Mind hath spiritually recreated it self, by active discoursing and Meditation of some sacred Myserie, we should cull out one or two points, which we have found most pleasing to our taste, and most agreeable to our Understanding, upon which we might buse our Mind, and as it were mentally smell thereon all the rest of day. And this must be done immediately in the self-same place where we made our Meditation, walking alone a turn or two, and binding those points in our memory, as we would do flowers in a little Nosegay.

Some

CHAPTER VIII.

Some profitable Instructions and Advices for Meditation.

I. **A**bove all ^{things}, Philotheus, when thou ariseth from thy Meditation, remember carefully the Resolutions and Purposes which thou hast deliberated and made; endeavouring to put them in practise that verie day. This is the chiefeft fruit of Meditation; without which oft times, it is not onely unprofitable, but hurtful, for Vertues meditated and not practised, do puff up the Mind, and makes us overboldly presume, that we be such indeed, as we resolved and purposed to be: which doubtless is true, when our Resolutions be lively and solid: but they are not such, but rather they are vain and dangerous, if they be not brought to practise and exercise.

We

We must therefore use all means and search out all occasions of executing our good purposes : so that if in my Meditation , I resolved by Gods grace, to win the minds of such as have offended me , by fair means and sweet behaviour : I must cast this very day how to meet with them to salute them courteously ; or if I cannot meet with them, to speak well of them , and to pray unto God for them.

2. At the end of thy Exercise , take heed that thou give not thy heart scope to range and wander, lest thou spill the delicious Balm of good Thoughts and holy Desires , which thou hast received by Prayer. My meaning is , that for some time after , thou keep thy self silent and quiet , and not presently with hastiness , but fair and softly, remove thy heart from thy Prayers, to thy Affairs : And in the very entrance into other business , endeavour to keep as long as is possible, the feeling and taste of those good effects, which thou hast received in Meditation.

A Man that had received some precious Liquor, in a fair Procellan, or *China* Platter, to carrie home to his house, would go with it fair and softly, never almost looking aside, but alwaies either before him, for fear that by stumbling, he should marr all; or else upon his Vessel, to see that he spilt not the Liquor which he so much esteemeth. Even so must thou do, when thou hast ended thy Meditation; not distract thy self all at once, but look simply before thee; as for example: If thou chance to meet with any whom thou art bound to hear or entertain, there is no remedie, thou must needs accommodate thy self to his Conversation; yet look oftentimes also upon thy heart, that the precious Liquor of holy Prayer, be not poured out, but the least that may be.

3. Accustom thy self to pass with facilitie and easiness, from Prayer, to all kind of business, which thy Vocation and Profession, justly and lawfully requireth of thee, be they never so different from the Affections which

H

thou

thou receivest in Prayer: So let the Advocate learn to pass from Prayer to Pleading; the Merchant to his Traffick; the married Woman to her Housewifery, and care of her Family, with that sweetness and tranquillity, that their minds be never a whit troubled or vexed therewith: for since the one and the other, that is Prayer, and our necessarie Occupations, are according to the Will of God: We must learn to go from the one to the other, with an humble and devout Spirit, and follow the Will and Ordinance of God, both in the one and the other.

4. Many times, immediately after Preparation, thy Affection will be altogether fired and inflamed with Devotion to God: and then, *Philothous*, thou must let go the bridle to thy Affections, that they may run freely after the inviting of Gods Spirit, without keeping that method which I have set down: For although ordinarily, Considerations ought to go before Affections and Resolutions, yet nevertheless, when the

the Holy Ghost poureth forth devout Affections, and holy Motions into thy Soul, without Discourse and Consideration, thou must not then spend time in discoursing the points of thy Exercise; for those Discourses serve for no other end, but to stir up good Affections, which in this case the Holy Ghost graciously stirreth up, and therefore need no discourse at all. In a word, whensoever good effects and devout motions offer themselves unto thee, receive them presently, and make them room in thy heart, whether they come before or after all the Considerations, proposed in thy Exercise.

Though I have placed in the above-written examples of Meditation, the Affections in order after all the Considerations and points of Discourse: I did it onely to distinguish more plainly and intelligibly, the parts and acts to be used in Prayer; so that notwithstanding that Order there set down, take this for a general Rule, never to restrain or with-hold thy Affections

once inflamed with any devout motion; but let them have their free course. And this is to be understood, not onely of the Affections following the Considerations, but also of the three acts of Thanksgiving, Obligation, and Petition, which may be used amidst the Considerations, when they offer themselves fervently; although afterward, for the Conclusion of the Meditation, thou must repeat them again. *

5. As for Resolutions, and particular purposes, drawn from those general Affections, make them alwaies after the Affections themselves, and about the end of thy Exercise, before the Conclusion of it: For if it should present unto our Thoughts, particular and familiar Objects, in the heat of our Meditation and Affection, they would put us in danger of cooling our Devotion, and to enter into Distractions.

6. Amidst these Affections and Resolutions, it is good to use Colloquies, or familiar talk, as it were, sometimes with God your Lord, sometimes with
our

our blessed Lady; with the Angels, and persons represented in the Myserie, which we meditate, with the Saints of Heaven; with our selves, with our own heart, with Sinners; yea, and with sensible Creatures: As we see, that holy *David* did in his Psalms; and other devout Saints in their Prayers and Meditations.

C H A P T E R IX.

*Of the driness of Affection, which often
happeneth in Meditation*

I. IF it chance thee to find no taste
or comfort in thy Meditation, I
counsel thee, *Philotheus*, notwithstanding,
to be in no sort troubled or vexed
therefor, but in such occasions, some-
times to open the door to vocal Pray-
ers; and with devout words, in the
best manner thou canst, complain of
thy self unto our Lord, confess thy
unworthiness, desire him to be thy Hel-
per.

Sometime kiss reverently some Image of his, and say unto him these words of *Jacob*: *I will not leave thee Lord, until thou give me thy blessing.* Or those of the Cananean woman: *Yes indeed, Lord, I am a dog, but yet dogs eat the crumbs that fall from their Masters table.*

Other times, take some spiritual Book in thy hand, read it with heed and attention, until such time as thy spirit be awakned, and reestablished in it self again.

Stir up thy heart other times, with corporal gestures of outward Devotion, prostrating thy self upon the ground, laying thine arms a cross before thy brest, imbracing a Crucifix; which exteriour acts, are only to be used when thou art retired alone, in some secret Closet.

2. But if, after all this, thou obtain no comfort, be the driness and barrenness never so great, afflict not thy self with it, but persevere constantly, in as devout a manner as thou canst.

canst before Almighty God. How many Courtiers be there, that go a hundred times in the year into the Princes Chamber, without hope of once speaking unto him, and for no other purpose than to be seen of him, and that he may take notice of them, that they endeavour to shew their dutie to him? So must we, my dear *Philothous*, come to the Exercise of Prayer, which is as it were Gods Chamber of Presence, purely and meerly to do our duty, and to testifie our fidelity.

If it please his Divine Majesty to talk with us, to entertain himself with us, by his holy Inspirations, and interiour Consolations, it will be doubtless an inestimable honour to us, and a pleasure above all pleasures: but if it please him not to do this favour, leaving us without once speaking unto us, no otherwise than if he saw us not, or if we were not in his presence; we must not for all that, go away grumbling or melancholy, but continue still patiently, and with devout behaviour,

in the presence of his Sovereign Goodness. And then without fail our perseverance will be acceptable unto him : he will take notice of our constancy and diligence , so that another time when we shall come before him, he will favour us , and pass his time (as we may say) with us in heavenly Consolations ; and make us see and taste the beauty and deliciousness of holy Prayer. And although he should not shew us this favour , let us content our selves , *Phelotheus* ; It is overgreat honour , for such silly earthly worms as we are , to be in his sight and presence.

C H A P T E R X.

A Morning Exercise.

BEfides this main Exercise of mental and vocal, Prayer which thou oughtest to perform once every day , there be five other sorts of shorter Pray-

Prayers , which are as it were helps and branches of the other principal Exercise , amongst which, the first is, that we use to make every Morning, as a general Preparation , to all the Works and Actions of the day ; which thou must make in this wise.

1. Give thanks and adore God profoundly from thy heart , for the favour that he hath done thee, in preserving thee the night past , from all kind of dangers : And if in that time thou hast committed any sin , crave pardon of him humbly for it.

2. Consider , that this present day ensuing , is lent unto thee , that in it thou mayest by living well , gain the day that is to come of Eternity in Heaven : and make a stedfast purpose to imploy every part of this day , to this intention.

3. Fore-cast with thy self , what Affairs , what Occupations, and what Occasions thou shalt encounter withal this day , to serve God : and what Tentations may befall thee , to offend

him, either by anger, or by vanity, or lightness, or by any other kind of disorder: and prepare thy self with a holy resolution, to imploy diligently those means and occasions, which shall occur to serve God, and to profit in Devotion; as also on the other side, dispose and arm thy self carefully, to eschew, resist and vanquish that which may present it self against thy Salvation, and against Gods Honour and Glory.

Now it is not enough, to make this resolution, but thou must withal prepare the particular means, to put this purpose in execution; for example: If I fore-see that I am to treat of some business, with one that is subject to passion and prompt to choler, I will not onely resolve my self to offend him in no wise, nor fall at variance with him, but I will likewise prepare courteous words to prevent him sweetly withal, or the assistance and company of some person, that may stay and temper his condition. If I fore-see
that

that I mean to visit some sick body , I will dispose of the hour , the assistance, and the comfort which I am to do him, and so forth of all other occasions.

4. This done , humble thy self reverently before God , acknowledging, that of thy self thou canst do no one thing , of those which thou hast deliberated , be it to avoid evil , or to do good. And therefore , as if thou heldest thy heart in thy hands , offer it with all thy good Intentions , unto the Divine Majestie, intreating him to take it into his protection, and to strengthen it, and to bless thee with good success in his Service, using these or the like interior words.

O my Lord and good God, behold here I offer into thy hands, this my poor miserable heart, that through thy Goodness, hath conceived many pious Affections : But alas, it is of it self too catif and feeble, to execute the good which it desireth , unless thou impart to it thy heavenly Blessing ; which for this end, I humbly crave of thee , O Father of Good-

Goodness, by the Merit of the Passion of thy Son, unto whose Honour I consecrate this day following, and all the residue of my Life. Then call upon our Blessed Lady, upon thy good Angel, and the Saints thy Protectors, to the end they may all assist thee in this day, with their Intercession.

5. All these spiritual Acts and Affections, must be done briefly and feelingly, before thou step out of thy Chamber, if it be possible, that by this holy prevention, all that thou art to do the whole day following, may be bedewed and watered with the Blessing of God: And I pray thee, my *Philothous*, never omit this Exercise.

C H A P T E R XI.

An Exercise for Evening: And of the Examination of our Conscience before bed-time.

I. **A**S before thy corporal Dinner, in the Morning, thou must make a spiritual Dinner for thy Soul, by Meditation: so likewise before thou give thy Body his Supper, provide a little Supper, or at least a spiritual Collation for thy Soul. Gain then so much time from other Affairs, a little before Supper-time, as may suffice to prostrate thy self before God, and to recollect thy Spirit, before the Lord Jesus Christ Crucified (who thou mayest represent unto thy self, by a simple Consideration, and an inward view of thy mind) kindle again the fire of thy Morning Meditation, by a dozen of lively Inspirations, Humiliations, and loving Glaunces upon this beautiful Lord and Saviour

Saviour of thy Soul: Or else, by repeating the points of thy Meditation, in which thou feelest most favour; or by stirring up thy Devotion by some new spiritual Object, according to that which thou best likest.

2. Touching Examination of our Conscience, which must alwaies be done immediately before we go to bed; everie one knoweth how it is to be performed.

1. We give thanks to God, for having preserved us this day past.

2. We examine carefully, how we have behaved our selves, in every hour of the day; and to do this more easily, we must consider where, with whom, in what, and how long we have been imployed.

3. If we find by our Examination, that we have done any good, we must give God thanks therefore, by whose Grace we did it: And contrariwise, if we find our selves guilty of any evil, in thought, word, or deed, we must ask pardon of his infinite Mercie, with a
true

true resolution and purpose, to confess it at the first occasion, and to amend it carefully.

4. After this, we commend unto his Divine Providence, our Soul and Bodie, the holy Church, our Parents and Friends; we pray our Lady, our Angel-Guardian, and the Saints our Protectors, that they would watch over us, and for us: And so with the blessing of God, we go to take that corporal rest, which he hath ordained requisite for us.

This Exercise must never be forgotten, no more than the other Morning Exercise before-mentioned. For by that of the Morning, thou openest the Windows of thy Soul to the Sun of Justice; and by this of the Evening, thou shuttest them warily, against infernal Darkness.

CHAPTER XII.

Of the Spiritual retiring of the Soul.

IT is in this place, (my dear *Philobee-us*) that I most affectuously desire thee to follow my Counsel: For in this Article, consisteth one of the most assured means of thy perpetual profit.

I. As often as thou canst in the day-time, re-call thy Soul home, to her withdrawing Chamber, there to appear in the presence of God, by one of these four means, which we have set down in the second Chapter of this Part; and consider what God doth, and what thou dost, and thou shalt find his eyes turned to thee-wards, and perpetually fastned upon thee, by an incomparable Love.

O my God, mayst thou say, Wherefore do I not look alwaies upon thee, as thou alwaies lookest upon me? Wherefore thinkest thou so much upon me, O
my

my Lord? and wherefore think I so little upon thee? Where be we? whether wander we, O my Soul? Our proper place is God Himself, and whether do we straggle and run abroad?

2. As Birds have their Nests upon Trees, to retire unto when they stand in need; and Deers have Bushes and Thickets to hide and shroud themselves, and to take the coolness and shadow in the Summer-heat: Even so, my *Philothens*, should our hearts choose out every day some place, either upon the Mount of *Calvary*, or in the Wounds of our Redeemer, there to make our spiritual retreat, and refresh our selves amidst the turmoil of exterior Affairs; to be as a fortress, to defend our selves against the pursuit of ghostly Tentations. Blessed is that Soul that can truly and unfainedly say to God, *Thou art my House of Refuge: my secure Rampert, my Covert against Rain and Tempests, and my shadow and shelter against Heat.*

3. Remember then, *Philothens*,

to make every day fundrie retreats and retirings, into the solitary Closet of thy Heart, while thou art outwardly busied in temporal Affairs and Conversations: for this mental or spiritual solitariness, cannot be hindred by the companie of such as are about thee; for they are not about thy heart, but about thy bodie: thy heart for all their presence, remaineth alone by it self, in the presence of God.

This is the retreat, that King *David* made oftentimes, amidst so many Occupations, as the cares of a Kingdom bringeth with it: So he signifieth in a thousand places of his Psalms. *O Lord, for me, I am alwaies with thee. I have beld God alwaies before me: I have lifted up mine eyes unto thee, O my God, that dwellest in Heaven: Mine eyes are always towards God.*

And again, it is certain that this inward retreat, is not so hard to make many times a day, since our Conversations ordinarily are not so important, but one may sometimes break them off.
and

and withdraw his heart to retire it self into his spiritual solitude.

When the Father and Mother of St. *Catherine of Siena*, had taken from her all commodity of place, and opportunitie of leisure, to pray and meditate. Our Lord inspired her how to make a little interiour Oratorie within her heart, within the which retiring her self mentally, she might amidst these exteriour Affairs, attend to this holy solitude of heart. And when the World assaulted her, then received she no hurt nor inconvenience, because she had shut up her Thoughts and Affections in her interiour Closet, where she comforted and solaced her self with her heavenly Spouse. From experience of this Exercise, she afterwards counselled her ghostly Children, to build them a Cloister, and a Chappel in their Heart, and to dwell there alone in the presence of their Lord.

5. Accustom thy self then to withdraw thy self often into thy self, that thou mayst heart to heart, deal in thy Soul
with

with Almighty God , and say with *David* ; *I have been made like the Pelican in the Wilderness , like the Night-Raven or Screech-Owl within the House. I have watched , and been like the solitary Sparrow , in the Roof of the House.*

Which Words (besides their litteral sence , which tells us , that this great King took some Hours from other Affairs , to spend in the solitary Contemplation of spiritual things ,) do moreover shew us in their mystical sence , three excellent retreats , and as it were , three Devout Hermitages , wherein we may exercise our solitariness ; imitating our Lord and Saviour , who upon the Mount of *Calvary* , was like a Pelican in the Desert , that quickens her dead Chickens with her own Blood. In his Nativity , in the forsaken Stable , he was the Screech Owl , in a ruinous House , weeping and bewailing our Sins and Offences. And at the day of his Ascension , he was like to the Sparrow , retiring himself , and flying up to Hea-

Heaven; which is as it were, the Roof of the World. And in all these three places, may we make our spiritual retreat, even amidst the Labours and Turmoys of our exterior Occupations.

4. Holy *Elzear*, Count of *Arrian* in *Provence*, having been long absent from his Devout and Chaste *Delphina*; She sent expressly a Messenger unto him, to know of his Health: And the blessed Count made her this Answer: *I am very well my dear Wife; but if thou desirest to see me, seek me in the wide Wound of my blessed Saviour's side, for there I dwell, and there thou shalt find me; otherwise, thou wilt search for me in vain.* This was a right Christian Knight indeed.

CHAPTER XIII.

*Of Aspirations, jaculatory Prayers,
and good Thoughts.*

I. **W**E retire ourselves into God, because we aspire unto him, and we aspire unto him, to retire us into him; so that the aspiring of the Soul unto God, and the spiritual retreat, do mutually entertain one another, and both of them proceed and issue from Holy Thoughts.

2. Aspire then very often from the bottom of thy Heart unto God, O my *Philothous*, through brief and short, yet burning and inflamed desires, darted from thy Soul: Admire his Beauty; call upon him for his assistance; cast thy self in Spirit at the foot of the Cross; adore his Goodness; question with him often about thy Salvation: give thy Soul unto him a thousand times a day; fasten the inward view of thy
Soul

Soul upon his inestimable sweetness; stretch forth thy hand unto him, as a Child does to his Father, that he may conduct thee; place him in thy bosom, like a sweet-smelling Posie; plant him in thy Soul, like an encouraging Standard; finally, make a thousand sorts and diversities of motions in thy Heart, to kindle the love of God within thee, and to engender in thy Soul, a passionate and tender Affection of this Divine Spouse.

Thus are Jaculatory Prayers made, which that great St. *Austin* so carefully Counsell'd the Devout Lady *Proba* for to use. O *Philothous*, our Spirit once giving it self entirely to the Company, haunt, and familiarity of his God, must needs be all perfumed with the odoriferous Air of his Perfections.

3. This Exercise is nothing hard or uneasy: It may be enterlaced with all our Occupations; without any hindrance of them at all: For whether we retire our selves spiritually, or whether

ther we use only these fervent desires, and darts of Devout Love; we do no other thing, but make certain short digressions, as it were stepping a little from our business in hand, to talk a Word or two with our God; which cannot hinder, but rather help forward the prosecuting and performance of the affairs which we were about.

The weary Pilgrim, that takes a little Wine to comfort his Heart, and refresh his Mouth, altho' he make some little stay in drinking, breaks not off his Journey, for all that stay, but gains more force to end it more speedily, he only resting to Travel afterwards so much the better.

4. Many Authors have gathered together abundantly, store of Vocal Aspirations, which out of all doubt are very profitable: But in my Judgment, it is better not to bind thy self to any sort of Words, but only to pronounce either in Heart, or by Mouth, those Words, that fervent and holy Love, shall by the way suggest unto thee:
For

For true Love will furnish thee with as many as thou canst desire.

True it is , that there are certain Words , which have particular force and efficacy , to content and satisfie the Heart in this behalf : Such are the dainty Sighs , passionate Complaints , and long Exclamations , that are sowed so thick in the Psalms of *David* ; the often Invocation of the sweet and delightful Name of *Jesus* ; the lovely Passages which be expressed in the Canticle of Canticles ; and spiritual Songs also , do serve for this end , when they are Sung with Attention.

5. To conclude , As they that are enamoured with humane and natural Love, have almost alway their Thoughts fixed upon the Person Beloved, their Heart full of Affection towards Her ; their Mouth flowing with her Praises ; when their Beloved is absent , they loose no occasion to testifie their Passions by kind Letters ; and not a Tree do they meet withal , but in the Bark of it , they engrave the Name of their

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Darling : Even so such as love God fervently, can never cease thinking upon him, they draw their Breath only for him, they sigh and sorrow for their absence from him : And if it were possible, they would grave the Sacred Name of our Lord *Jesus*, upon the Breast of all the Men in the World.

6. And certainly, all Creatures do invite them to this, and not one but in its Kind, declares unto them the praises of their Beloved : And as *St. Augustin* saies (taking it from *St. Antony*,) all things in this World, speak unto us with a kind of Language, which tho' dumb, in that it is not expressed in Words, yet intelligible enough in regard of their love ; for all things provoke us, and give us occasion of good and Godly Thoughts, from whence afterwards do arise many motions and aspirations of our Soul to God. Behold a noble Example of this Verity :

St. Gregory Bishop of *Nazianzen* (as he himself related to his People,)
walk.

walking upon the Sea-shore, and considering how the Waves floating upon the Sand, left behind them many little Cockleshells, Perewinkles, stalks of Herbs, little Oysters, and such-like stuff which the Sea cast up, and spit as it were upon the shore: And then returning with other Waves, swept them away and swallowed them up again, while in the mean time the Rocks round about him, continued firm and immoveable, tho' the Billows never so rudely beat and battered upon them.

But of this sight and consideration (I say) *St. Gregory* deduced this goodly Cogitation; that feeble and weak-minded Men, like Cockleshells, and stalks of Rushes, suffer themselves to be tossed up and down, and carried sometime by Affliction, sometime by Consolation, living always at the mercy of the unconstant Waves of Chance and Fortune, but that great and well-grounded Courages, persevered stable, and unmoved against all kind of storms

and tempests : And then presently out of this Thought , he drew and derived those Aspirations and Affections of Holy *David* ; *Save me, O Lord, for the Waters have pierced even to my very Soul. O Lord, deliver me from the depth of these Waters. I am plunged in the depth of the Sea, and the Tempest has overwhelmed me.* For at that time this glorious Saint was in great trouble , by the wicked Usurpation which *Maximus* intended over his Bishoprick.

St. *Fulgentius* Bishop of *Ruspa*, being present at a General Assembly of the Nobility of *Rome*, to whom *Theodoricus* King of *Goths* made an Oration ; and marking the Splendor of so many worthy Lords, gathered together, and ranked each one according to their State and Quality ; O G O D (said he) *how Beautiful and Georgious is the Heavenly Jerusalem above, since that that Earthly Rome here below, is so glorious in her Pomp and Majesty?* If in this transitorie World
the

the Lovers of Vanity be permitted to shine in such Prosperity? What Felicity is reserved and laid up in the World to come, for the true Lovers of Virtue and Verity?

St. *Anselme* Archbishop of *Canterbury*, whose Birth has highly Honoured these Mountains of ours, was admirable in the practice of these good Thoughts: A Leveret, started, and sore pressed by Hounds, as this Holy Prelate went on a Journey, ran under his Horse, as to the best place of Refuge that the imminent danger of Death suggested; and the Hounds barking and baying round-about, durst not presume to violate the Sanctuary to which their Prey had taken recourse: A sight truly very extraordinary; whereat when all the Train laughed, great St. *Anselme* answered, weeping and sighing; *Ah!* (said he) *you laugh at the matter, but the poor Beast laughs not; the Enemies of the Soul (combated and ill handled on all sides by multitudes of Tentations and Sins,) do expect and*

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besiege her at the narrow passage of Death; and she wholly afrighted, seeks succour and refuge on every-side, which if she find not, then do her Ghostly Enemies laugh and mock at her. Which, when the good Bishop had said, he went on, forward in his Journey.

St. Francis, on a time, seeing a Sheep all alone amidst a Heard of Goats; Behold, (said he to his Companion) how meek is this little poor Sheep among those wanton Kids: Our Blessed Lord went in such meek manner among the proud Pharisees.

And at another time, seeing a little Lamb, devoured by a Dog: Ah! little silly Lamb-kin (said he, weeping for Compassion) how lively doest thou expresse the Death of my Saviour?

That Great and Excellent Personage of our days, Francis Borgia, while he was yet Duke of Gandia, going a Hunting, made to himself a thousand of these Devout Conceits. I was wont to admire (said he, recounting it

it afterward, how the Faucons come to Hand, suffering their Eyes to be hood-winked, and their Talents to be bound to the pearch; and that Men are so stubborn and rebellious to the Voice and Call of Almighty God.

St. Basil the Great, says, that the Rose among the Thorns and Briers, seems to make this Exhortation to Men; *Whatsoever is most pleasant in this World, O mortal Men, is entermengled with sorrow; nothing is pure and unmix'd: Griefs are always Companions of Mirth, and Widdow-head of Marriage, and care of Education, is joyned with fertility and abundance of Children, shame follows Glory, expences wait upon Honours, disgust is the Sauce of delicate Dishes, and Sicknes Pew-fellow of Health. A fair Flower is the Rose, (says this Holy Man) but yet it fills me with sadness, putting me in mind of my Sin, for which the Earth has been condemned to bring forth Thorns and Briers.*

A devout Soul beholding the Skie and the Stars, in a fair Moon-shine night, represented in a clear Fountain, O my God (said she) these self-same Stars, shall one day be under my feet, when thou shalt vouchsafe to lodge me in thy holy Tabernacle. And as the Stars of Heaven are represented in this Fountain upon Earth, even so all men of this Earth are lively represented in Heaven, in the living Well of the Divine Charitie.

Another Soul seeing a River swiftly flowing, cried out in this manner: My Soul shall never take rest, until she be swallowed up in the boundless Sea of the Deitie, from whence she had her beginning.

St. Francisca, considering and viewing very attentively a pleasant Brook, upon the Bank whereof she kneeled, to pour forth her Prayers, was rapt into an extasie, repeating oft-times to her self these words: Thus sweetly and pleasantly floweth the Grace of my God into our hearts, as this River danceth down his Channel.

A-

Another looking upon the Fruit-Trees of an Orchard, which were all bedecked with their timely Blossoms, sighed and said, Ah me! Wretch that I am, alone without Blossom or Bud in the Orchard of Holy Church?

Another seeing little Chickens gathered together under their Mothers Wings, that sat lovingly covering over them: O Lord (said he) preserve us under the Wings of thy Divine Providence.

Another looking upon the *Heliotropium*, that openeth and shutteth his leaves with the rising and setting of the Sun: When shall the time be (said he) O my God, that my Soul in this manner, shall wholly follow the invitement of thy Goodness, and attraction of thy Holy Spirit!?

Another seeing the Flowers which we call Pansies, fair to the eye, but without any sweet Odour: Ah (said he) such are my thoughts, such are my deeds, fair in conceit and shew, but in effect fruitless and unprofit.

7. See, my *Philotheus*, how easily and readily a man may draw good Thoughts and holy Inspirations, from all things great and small, that are presented to our Senses and Understanding, in varietie of this mortal Life. Most unhappy are they which do turn aside the Creatures from their Creator, to change and apply them to sin. And happy are they that turn all the Creatures to the Glorie of their Creator, and do imploy their fading Vanitie, to the Honour of the everlasting Veritie.

My custom (saith St. *Gregory Nazianzen*) hath been alwaies, to accomodate and apply all things to my spiritual profit. Read the Epitaph or Funeral-Sermon, which St. *Hierom* hath made in honour of holy *Paula*, for it is worthy the reading, to see how it is all as it were, powdered with sacred Affects, Aspirations, and devout Conceits, which that Blessed Matron was wont to draw from all occasions and occurrences whatsoever.

I. Well then, in this Exercife of spiritual retiring, and jaculatory Prayers, fervently darted from an enflamed desire, consisteth the grear Work of Devotion; this Exercife may supply the want of all other Prayers: but the want of it, cannot almost be repaired by any other Exercife. Without it, we cannot well lead a contemplative Life; and but badly perform the active Life: without it, repose is but idleness, and labour is but drudgerie: Therefore I charge and conjure thee of all Love, to embrace this Exercife from thy heart, and never to omit it, or leave it off.

C H A P T E R X I V.

How we ought to hear the Holy Mass.

I. **H** E therto I have not spoken any thing of the bright Sun of all spiritual Exercises, I mean the most Holy, Dreadful, and Sovereign Sacrifice and Sacrament of the Mass, the verie Center of Christian Religion, the Heart
of

Of Devotion, and Soul of Piety; an unspeakable Mysterie, which comprehendeth in it the bottomless depth of Gods Charitie, and by which God uniting himself really unto us, doth most liberally communicate his Graces and Favours unto our Souls.

2. The Prayer made in union of this Divine Sacrifice, hath an unspeakable force and efficacie; so that the Soul (my *Philotheus*) by the aid hereof, aboundeth with heavenly favours as leaning and reposing upon her Well-beloved, who filleth her heart brimful of Odours and spiritual sweetness, that she may be rightly resembled to a pillar of smoak, proceeding from atomatical Wood, from Myrrh, and Incense, and all the powders of sweetest perfumes, as it is said in the *Canticles*.

3. Use then all diligence to assist everie day at the holy Mass, that thou mayst joyntly with the Priest, offer up thy Redeemer unto God his Father, for thy self, and for all the Church; The Angels of Heaven (as *St. John Chrysostom* saith)

saith) are alwaies present in great numbers, to honour this sacred Mysterie: and we being present with them, and assisting with the same intention, cannot but receive many excellent Influences by such a Society: the two Quires of the Triumphant and Militant Church, join themselves to our Lord in this Divine Action, with him, in him, and by him, to ravish the Heart of God the Father, and to make us Owners of his Mercie. O what felicitie enjoyeth that Soul, that with so glorious a Companie, contributeth her devout Affections, for so precious and desired a Good.

4. If upon some urgent necessitie, thou be forced to be absent from the celebrating of this soveraign Sacrifice; at the least, though thou canst not be really present, yet send thy Heart and Desire thither, to assist thereat with a spiritual presence. At some time then of the Morning, when thou foreseest any impediment of hearing Mass, go in spirit (if otherwise thou canst not) into the Church, and there unite thy Intention
with

with the Intention of all faithful Christians; and use the same interior Actions in the place where thou hast thus retired thy self, which thou wouldst use, if thou wert really present in some Church, at the Office of the holy Mass.

5. Now to hear either really or mentally, the holy Mass, as we ought; first from the beginning, until the Priest go up to the Altar, prepare thy self with him; which Preparation consisteth in placing thy self reverently in the presence of God, in acknowledging thine own unworthiness, and craving pardon for thy sins and offences.

6. From the time that the Priest ascendeth to the Altar, until the Gospel, consider the Advent, or coming of our Saviour into this World, and his Life amongst us by a simple and general apprehension thereof.

7. From the Gospel to the end of the Creed, consider the preaching of our Lord, and protest that thou dost purpose by his good Grace, to live and die in the unity of his Catholick Church.

8. From

8. From the Creed unto the *Pater noster*, apply thy Consideration heartily to the Death and Passion of our Redeemer, which is actually and essentially represented in this holy Sacrifice; which with the Priest, and the rest of the faithful people, thou shalt offer up unto God the Father, for his eternal honour, and thine own salvation.

9. From the *Pater noster*, unto the Communion, endeavour to produce, a thousand fervent desires from thy heart, wishing ardently to be forever joyned and united to thy Saviour through everlasting Love.

10. From the Communion until the end, give thanks unto his Divine Majesty for his Incarnation, Life, Death and Passion; and for the infinite Love which he abundantly witnesseth unto us in this holy Sacrifice: suppliantly beseeching him, for his own sake to be merciful unto thee, to thy Parents and Friends, and to all the whole Church: and humbling thy self from the bottom of thy heart, receive with
Devo-

Devotion, the heavenly Blessing, which our Lord giveth unto thee, by the means of the Priest his Lieutenant in this Sacrifice.

II. But if thou purpose during the Mass, to make thy Meditation upon the Mysteries . which thou prosecutes from day to day : it will not then be needful, that thou divert to make all these particular Actions and Considerations ; but it will suffice, that at the beginning thou rectifie thy intention, to adore and offer up this heavenly Sacrifice, by the exercise of thy Meditation ; for in all Meditations, are found the aforesaid either expressly , or else virtually and equivalently.

C H A P T E R X V.

*Of other publick and common
Exercises.*

I. **B**ESIDES all these Exercises, *Philothous*, on Holy-days and Sundays, thou must be present at the Ecclesiastical Office of the Morning hours, and Evening Song, so far forth as they state and opportunitie will permit: For these days be dedicated unto God peculiarly, therefore in them thou must perform many more acts of his Honour and Worship, than upon other days. So doing thou shalt feel a thousand diversities of pleasures in thy Devotions, as St. *Austin* did; who confesseth of himself, That when he assisted at the Church-Service in the beginning of his Conversion, his heart did melt in sweet content, and his eyes over-flowed with tears of Devotion. And (to say the veritie once for all)
that

there is ever more comfort and merit to be gained, at the publick Service of the Church, than in our other particular Affections; God having so ordained, that the Communitie be preferred before all kind of Particularitie.

2. Enter thy self willingly into the devout Confraternities, which are instituted in the place wherein thou dwellest; principally in those whose Exercises are of most fruit and edification: so thou shalt exercise a kinde of Obedience, verie acceptable unto Almighty God: For though these Confraternities be not commanded by Holy Church; yet to witness how much she desireth many should enrol themselves in such sodalities, she giveth large Indulgences and Priviledges, unto all such as enter into them.

And besides these Indulgences of the Church which are gained by them, it is a deed of excellent Charity in it self, to concur with many in well-doing, and to co-operate with others in their good Works and Intentions. And although

it may so happen, that one doth as good Exercises alone, as in the Confraternitie with others; and perchance feeleth more spiritual delight and comfort, by performing them alone in particular; yet is God much more glorified by the union and contribution which we make with our Brethren and Neighbours, in good Works and devout Exercises.

3. The like do I say of all other kind of publick Prayers and Acts of Religion; which (as much as is possible) we should honour, and grace with our example, for the edification of our Neighbour, and our own Soul, and for the Glorie of God, and for the common intention, both of the Church, and of all the Faithful.

CHAPTER XVI.

*Of Honour and Invocation of the
Saints.*

1. **S**ince God does oftentimes send down to us his Holy Inspirations by Ministry of his Angels; We should likewise be diligent to send up unto him our Devout Aspirations, by the self-same Heavenly Messengers. The Holy Souls of the Dead, which are in Paradise, in Company of the Blessed Angels, and are (as our Saviour saies) equal and Fellows of the Angels, do likewise do us the same good Office of Inspiring us, and Aspiring for us by the Sacred Intercessions.

2. My *Philotheus*, let us join our Hearts unto these heavenly Spirits and happy Souls: For as the little Young Nightingales learn to Sing by Chirping in the company of the Oldones: So
by

by the Holy Association which we frequent with the Saints and Angels of Heaven, we shall learn far better to Pray and Sing Gods Divine Praises: *I will Sing to thee, O Lord, (says David) in the sight and company of thy Angels.*

3. Honour, Reverence, and Respect the Sacred and Glorious Virgin *Mary*, with an especial Love: She is the Mother of our Sovereign Father, and consequently our Grand-Mother. Let us run then unto Her, and like her little Nephews, cast ourselves about her, and in her Lap, with perfect Confidence in all Affairs, and Occurences. Let us call upon this sweet Mother of ours, let us Invoke her Motherly Affection towards us; And endeavouring to Imitate her Excellent Vertues; let us bear a true filial Heart and Affection towards her.

4. Make thy self very familiar with the Holy Angels, behold then oftentimes in Spirit and in Thought, as if they were visibly present with thee:
Above

Above all , Love and Reverence the Angel of the Diocess where thou dwel-
lest , and the Angels of those Persons
with whom thou livest ; but especially
thine own Angel-Guardian : Beseech
them often , praise them ordinarily ,
request their assistance and succour in
all thine Affairs . Spiritual and Tem-
poral , that they may co-operate with
thy Intentions.

5. That great Personage *Peter Fa-
ber* , the first Priest , first Preacher ,
first Divinity Reader of the Holy Com-
pany of the Name of JESUS , and first
Companion of *B. Ignatius* , the Foun-
der of that Institute ; coming on a day
out of *Germany* , where he had done
great Service to the Glory of our
Lord , and going through this Diocess
(the place of his Nativity ,) Related ,
that having passed many Heretical
Places , he had received thousands of
Consolations , by Saluting at the entry
of every Parish , the Angels Protectors
of the same , and that he sensibly per-
ceived them to have been favourable
unto

unto him, both by preserving him from the stratagems of the Hereticks, as also in mollifying many Souls, and making them supple and docile, to receive from him the Doctrine of Salvation.

This did he tell with so lively an Affection, that a Gentlewoman, then very Young, hearing it from his own Mouth, told me it but four Years passed, (*to wit*, above threescore Years after he had told it himself,) with an extraordinary feeling of Devotion. I my self had the Comfort this last Year, to Consecrate an Altar in the place on which God appointed this Blessed Man to be Born, at a little Village, called *Villaret*, among these Craggy-Mountains of our Country.

6. Choose some particular Saints among the rest, whose Lives thou mayst more peculiarly Read, Taste, and Imitate; and in whose Intercessions thou mayst place an especial Trust and Confidence: The Saint, whose Name thou bearest, is already assigned to be thy
Devout

Devout Intercessor , even from thy Christning.

C H A P T E R X V I I .

*How we ought to Hear and Read
Gods Holy Word.*

I. **B**EAR alwaies an especial Devotion to the Word of God; whether thou hear it in familiar Discourse, among thy spiritual Friends , or at publick Service in the Church: Hear it always with Attention and Reverence, and make thy profit and commodity of it, to thy uttermost Power: Suffer it not to fall upon the Ground, but receive it thankfully into thy Heart as a Sovereign Balm , Imitating in this the blessed Virgin our Lady , who kept carefully in the Treasure-House of her Heart , all the Words which she heard spoken in praise of her Son. Remember , that our Lord esteems of the Words which we speak to him in our Pray-

Prayers, according as we esteem of those which he speaks unto us in Holy Sermons.

2. Have still lying by thee some good Book of Devotion, as some Work of *St. Bonaventure*, of *Gerson*, of *Dennis the Charter-House-Monk*, of *Lewis Blossius Monk of St. Bennet*, of *Grenada*, *Stella*, *Arias*, *Pinelli*, *Avila*, the *Spiritual Conflict*, *St. Augustin's Confessions*, *St. Hierom's Epistles*, and such-like. Read every day a little in some one of them with great Devotion, as if it were a Letter Missive, which some Saint in Heaven had sent unto thee, to shew thee the way thither, and to encourage thee in thy Journey.

3. Read also the Lives of the Saints, in which as in a Mirrour, thou mayst see the Picture of Christian Perfection: And accomodate all their Actions to thy own profit, according to thy Vocation. For altho' very many Actions of the Saints, be not absolutely imitable by such as live in the World, yet

all of them may be in some degree followed, either near or far off: So the solitariness of *St. Paul*, the first Hermit, is imitated in some sort, by the spiritual Retreats of which we have spoken, and the extream poverty of *St. Francis*, may be Imitated by these Practises or Exercises of spiritual Poverty, which we will hereafter set down.

4. True it is, that there are some Saints Lives which more directly serve to guide and order our Lives, than others do: As the Life of the Blessed Mother *Teresa*, which is most admirable for that purpose: As also the Lives of the first Jesuites; of the Holy Cardinal *Borromeus*, *St. Lewis*, *St. Bernard*, the Chronicles of *St. Francis*, of *St. Dominick*, of *St. Bennet* and such-like.

Other Saints Lives there are, which contain more matter of Admiration, than of Imitation; as the Life of *St. Mary of Egypt*, of *St. Simeon Stylites*, of the two Saint *Catherines of Siena*,

Siena, and of *Genua*, of *St. Angela*, and such-like : Which nevertheless, do Minister unto us great occasions, to taste the sweetness of the Love of God.

C H A P T E R X V I I I .

How to receive Inspirations.

WE call Inspirations, all those inward Allurements, Motions, Reproaches, Remories, Lights, and Knowledges, which God works in us, preventing our Heart with his Blessings through his Fatherly Care and Love of us, to the end he might awake us, stir up, drive and draw us to Vertue, to Heavenly Love, to good Resolutions, and in a Word, to all those things which lead and direct us to our everlasting Good.

1. These Inspirations in the Scripture, the Bridegroom calls, Knocking at the Gate, and speaking to the Heart of his

K 2

Spouse

Spouse, to awake her when she sleeps, to crie and call after her when she absents herself, to invite her to his Honey, and to gather Apples in his Orchard, and Flowers in his Garden, to sing and cause to sound her sweet voice, to delight his Ears.

2. I need a comparison to declare my meaning. Three things are required to the matching or striking up of a Marriage, on the Maidens behalf that must be Married; *First*, the Party is propounded unto her; *secondly*, she likes of the Proposition; *Thirdly*, she gives her consent. So likewise God, intending to work in us, by us, and with us, some Act of Charity, first of all he proposes it unto us by Inspirations; secondly, we accept it with Delight; and thirdly, we give our full consent unto it. For as to descend unto Sin, there are three steps or degrees, Temptation, Delight, and Consent: So there are three other Stairs to ascend unto Grace and Vertue: Inspiration, which is opposite to Temptation, the De-

Delight felt in the Inspiration, contrary to the Delight taken in dallying with the Temptation; and Consent to the Inspiration, contrary to the Consent given to the Temptation.

3. For tho' the Inspiration should endure all our Life long, yet should we not be acceptable unto God, if we took no Delight nor Contentment in it: Nay contrariwise, His Divine Majesty would be highly offended with us, as he was with the *Israelites*, with whom he had been Labouring fourty Years, (as he says himself) and solliciting their Conversion, in all which time, they would not give Ear unto him; whereupon He sware against them in his Wrath, that they should never enter into his Rest. So likewise, the Gentlemen that had long time served his Mistriss, should be much disobligh'd, if after all this she would in no case hearken to the Marriage which he desired.

4. The pleasure which one takes in Inspirations, is a great advancement

to the Glory of God, and by it, one begins already to please His Divine Majesty. For altho' this Delight be not as yet perfect and a resolute consent, yet an assured and certain Disposition thereto: And if it be accounted a good Sign, to take pleasure in hearing the Word of God Preached, which is as it were an exterior Inspiration: It is also no doubt an acceptable thing in the sight of God, to feel a delight in his internal Inspiration. Such was that pleasure whereof the Spouse speaks, when she says, *My Soul was melted with pleasure, so soon as my Beloved spake.* And so the Gentleman is highly content with his Mistress whom he serves, and takes it for a great favour, when he sees that she takes delight in his Service.

5. But to conclude, The consent is that which brings the vertuous Act to its full Perfection: For if after the Inspiration of God received, and delight taken in the Inspiration, we refuse notwithstanding to give our consent

sent unto God; we are extreemly ungrateful, and offend excessively His Divine Majesty; for in so doing, manifestly there appears a more disdainful contempt in our refusal.

So happened it to the Spouse in the Canticles; for tho' the delicate Voice of her Beloved, had touched her with Heart-ease and Holy Delight, yet she would not open him the Door, but excused herself with a frivolous Reason, whereat her Lover justly displeased, went his Way and left her alone. So the Gentlemen after long sute to his Mistress and Service accepted, if he should notwithstanding be shaken off and despised, should have much more occasion of discontent, than if his Service had not at all been accepted or favoured.

6. Resolve then (my *Philobebus*) to accept with all thy Heart the Inspirations, that it shall please God to send thee, and when they arrive at the Door of thy Heart, admit them as Ambassadors from the King of Heaven, who

desires to make a Contract of Marriage with thee: Make much of their Embassage; ponder well the love of him that vouchsafes to Inspire thee; and esteem of the Inspiration, as a Message from so great a King as God himself. Consent to the motion which he Inspires and propounds, but with a perfect, constant, and resolute Consent, that admits no wavering or doubting: For, so God Almighty (whom thou canst not oblige with all thy forces,) will notwithstanding lovingly hold himself obliged unto thee for thy Affection.

7. Before thou give plenary consent to those Inspirations, which propound unto thee important matters, or extraordinary motions, lest thou be deceived, ask Counsel of thy Guide and spiritual Master, that he may warily examine, whether the Inspiration be true or false: For oftentimes the Enemy perceiving a Soul prompt and willing to consent to good Inspirations, proposes Traiterously of his part, as
if

if they came from God, false Inspirations to deceive her : But he can never compass his drift, so long as she with humility obeys her Conductor.

8. Thy consent being given, thou must procure with all good endeavour the effect for which thou gavest consent, and go about diligently to put the Inspiration in Execution, which is the height and perfection of true Vertue; for to have consented in Heart, and not to attain to the Effect and Fruit thereof, would be even as if one should plant a Vine, and not desire that it should Fructifie.

To all this, the Morning Exercise and spiritual retreat which I have described, do serve exceedingly; for by those means, as by ordinary fore-casts and preventions, we prepare ourselves not only in general, but in particular also, to execute all the good we can.

CHAPTER XIX.

Of Holy Confession.

I. **O**Ur Saviour has left in his Church the Holy Sacrament of Confession or Pennance that in it we may wash ourselves from all our Sins, whensoever we are defiled with them: Suffer not thy Heart (*my Philotheus*) any long time to continue soiled with the ordure of Sin, since thou hast so easie a Remedy to cleanse thee withal.

2. The Lionsess having lien with the Leopard, goes presently to some Brook, to wash away the stinch which that disloyal Fact of hers leaves in her Body lest her Lyon finding it by the smell, should be offended therewith. The Soul which has consented to Sin, should feel a horreur and abomination of herself, and procure to wash away that filth for reverence and respect of the Eyes of Gods Divine Majesty, which be-

beholds her. And what should make us to die this Ghostly Death, having so Sovereign a Remedy to revive us?

3. Confess thy self humbly, and devoutly once every seven nights, and ever before thou Communicatest, if it be possible; altho' thou feel not thy Conscience charged with guilt of any Mortal Sin. For by Confession, thou doest not only receive Absolution of thy Venial Sins which thou mayst then Confess; but also jointly great force and vigour to avoid them hereafter, with a clear Light and Knowledge to judge and discern them, and abundance of Heavenly Grace to repair all the damage which thou hast incurred by them. By Confession thou practisest the noble Vertues of Humility, Obedience, Simplicity, and Charity; in a Word, in this only Act of Confession, thou exercisest more Vertues than in any other whatsoever.

4. Procure always to bring with thee to Confession, a true sorrow and abomination of the Sins which thou wilt
Con-

Confess, be they never so little; and a firm settled resolution to amend them hereafter. Many of custom confess their Venial Sins in a kind of bravery, not purposing at all to amend them, continuing therefore all their Life charged with the burden of them, and loose by that means infinite Benefits and Graces of the Spirit.

5. If then thou confess to have lyed in a matter of small importance, without harming any man: to have spoken some inordinate or idle word; or to have plaid overmuch: Repent thy self heartily for these sins, and purpose in verie deed to amend: For it is a great abuse of the Sacrament, to confess any kind of sin, be it Mortal, be it Venial, without any will or desire to be purged or cleansed from it, since Confession was instituted for no other end, but to purifie us from sin.

6. Make not those superfluous Accusations which many do of custom. I have not loved God so well as I ought: I have not prayed with so great Devotion

on as I should: I have not made much of my Neighbour, as I ought to have done: I have not received the Sacrament with so great reverence as I ought, and such-like. For making such-like Accusations, thou bringest nothing in particular, that may make thy Confessor understand the estate of thy Conscience: for all the men upon Earth, and all the Saints of Paradise, may say the self-same with all truth, if they should come to Confession.

7. Consider therefore, what particular subject or cause thou hast to accuse thy self in that general manner; and when thou hast discovered it, then accuse thy self of that default simply and plainly; For example, when thou accusest thy self not to have cherished thy Neighbour as thou oughtest to have done, peradventure because having seen some poor body in great necessity, whom thou mightest easily have succoured and comforted, thou didst neglect that good occasion, of doing that Work of Mercie. Well then, in this case, accuse thy self thus

thus in particular: Having seen a poor man in necessitie, I did not assist him as I could well have done, through my meer negligence, or ill-will born to the partie, or according as thou knowest the occasion of that default.

8. So likewise accuse not thy self that thou hast not prayed unto God with such Devotion, as thou oughtest; but if thou hast admitted any voluntary distraction, or neglected to take convenient place, due time, and leisure requisite for attention in Prayer, accuse thy self with all plainness and simplicity of that particular cause of thy default, not alledging those general terms, which make the Confession neither hot nor cold.

9. Think it not enough to confess thy venial sins, but accuse thy self also of the motive which induced thee to commit them: For example, be not content to say, that thou hast lyed without endamaging any person; but declare whether it was for vain-glorie to praise, or to excuse thy self; or for
vain

vain mirth, or for wilful stubbornness.

10. If thou hast sinned in Gaming, exprefs whether it were for greediness of Lucre, or for Conversation and Company sake; and so forth of other Sins. Manifest likewise how long thou hast persevered in the sin which thou confessest; for continuance of time, is a circumstance notably encreasing and aggravating the guilt of the sin. Because there is great difference betwixt a light vanity or foolerie, that presently is given over and laid aside, or which slipperh into our Spirit for some quarter of an hour, and one wherein our heart hath been steeped and souced for two or three daies.

11. We must then confess the particular fact, the motive, and the continuance of our sins: for though ordinarily we are not bound to be so punctual in explicating our venial sins, nay we are not absolutely bound to confess them at all: yet they that desire to cleanse and purifie their Souls in good sort, the better

ter to attain to the perfection of true Devotion, must be careful to manifest and lay open to their spiritual Physician, the Disease whereof they want to be healed, be it never so little.

12. Spare not to tell plainly, whatsoever is requisite, to declare purely the quality of thine offence, as the cause, subject, or occasion, which thou hast taken to be angry, or to support and maintain one in his fault; for example: A certain personage to whom I bear no liking at all, by chance speaks to me some merry word in jest, and I construe it in the worst part, rising into choler for it: whereas if another man that had been more agreeable and acceptable unto me, had spoken a shrewder word, I should have taken it in good part. In such a case, I will not omit to say, I have used cholerick and angry speeches against a certain person, taking in ill part at his hands some words which he spake to me, not so much for the quality of the words in themselves, as for the

the little good-will or liking I had of the party that spake them.

13. And if it were moreover needful to expresse the very angrie terms used against the party, to declare thy self the better, I think it were better to expresse them: for accusing thy self so plainly and cleerly, thou dost not only discover the fault committed, but withal the naughty inclinations, customs, habits, and other roots of sin; so that by this means, thy Ghostly Father comes to have a perfect knowledge of the Conscience which he deals with, and of the Remedies most convenient to be applied unto it. Yet must thou alwaies procure to conceal the third persons, who have been partakers with thee in the Offence, as much as is possible.

14. Take diligent heed of many convert Sins, which reign so secretly and insensibly in our Consciences, that we scarcely perceive or discover them: And that thou mayst find them out, and know them when thou meetest with them, read attentively the 26, 27, 28,
29,

29, 33, and 36. Chapters of the Third Part, and the 8. Chapter of the Fourth Part.

15. Change not lightly nor easily thy Confessor; but having made choice of a sufficient one, continue constantly rendring him account of thy Conscience on the daies and times appointed, opening to him freely and plainly, the sins thou hast committed from time to time; and monthly, or from two months to two months. Tell him likewise the estate of thy Inclinations, though thou hast not sinned by them; as whether thou be tormented with sadness, or with peevishness; whether thou be given to over-much mirth, or desirous of gain, or such-like Inclinations.

C H A P T E R XX.

Of frequenting the Holy Communion.

I. **I**T is said, that *Mithridates* King of *Pontus*, having invented the *Mithridate*, so strengthened his Body by the means of the same, that endeavouring afterward to poison himself, so to avoid the servitude of the *Romans*, he could not possibly do it. Our blessed Saviour hath instituted the venerable Sacrament of the Eucharist, which containeth really and verily his Flesh and Blood, to the end that he that eats it, should live eternally. Whosoever then shall use it often with sincere Devotion, so confirmeth his health, and secureth the life of his Soul, that it is almost impossible he should be empoisoned with any kind of naughty Affection. One cannot be nourished with this Flesh of Life, and yet live in affection of Death. Man dwelling
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in the Terrestrial Paradise, could never have died corporally, through Vertue of the Tree of Life, which God had planted there; so cannot good Christians in the Church of God, die spiritually, through the efficacy of this Sacrament of Life.

2. If the tendrest Fruits that be most subject to corruption (as Cherries, Strawberries, and Apricocks) be preserved easily all the year long, being confected in Sugar or Honey: It is no wonder that our Hearts, though never so frail and feeble, be preserved from the rot of Sin, when they be candied and sugar'd with the Incorruptible Flesh and Blood of the Son of God.

3. O *Philotheus*, those Christians that must be damned for their naughtiness, will be without Reply, when the Just Judge shall make them see the wrong that they did themselves, to incur spiritual Death; seeing it was so facile a thing for to maintain themselves in Life and Health, by the Sacramental Man-

Manducation, or eating of his Bodie, which he had left unto them for that end. Miserable Wretches (will he say) why would you needs die, having the Fruits and Food of Life at your command?

4. *To receive the Communion of the Eucharist every day, neither do I commend, nor discommend: but to communicate every Sunday, I would wish it, and would exhort everyone so to do, if his Soul be without any affections to sin.* These be the very words of St. *Augustin*, with whom I likewise neither blame, nor praise absolutely, those that communicate every day: but I leave that Point to the discretion of the Ghostly Father of him, that would be resolved thereupon.

5. For the disposition requisite for such frequent use of the holy Communion requiring such exactness, it is not good to counsel it generally or commonly to all: And because even this exquisite and exact disposition may be found in many Souls, it were not well

well done, to divert or dissuade generally all men from it; but this must be handled and ordered by consideration and knowledge of the inward estate of every one in particular. It were no wisdom to counsel every one without any distinction, to frequent the Communion every day: and it were impudence on the other side, to blame any one for it, especially if he follow therein the Advice of any worthy and discreet Director.

6. *St. Catherine of Siena's* answer was commendable and gracious in this case, when it was objected against her often communicating, that *St. Augustin* did neither approve nor disallow Communicating every day: Well (quoth she) since *St. Austin* disalloweth it not, do not you dispraise it, and I am content.

7. But, *St. Austin*, as thou hast heard (my *Philotheus*) exhorteth and counselleth very earnestly to communicate every Sunday: follow his Counsel then, and do so as near as it is possible

sible: for I presuppose thou hast no kind of affection at all to mortal sin, nor any delight of affection to venial sins, and therefore thou art in the true disposition which *St. Austin* thinks sufficient; yea, and in a more excellent manner because thou hast not so much as an affection to sin venially: so that if it please thy Ghostly Father, thou mayest profitably communicate more often than every Sunday.

8. Yet many lawful impediments may betal thee, not of thine own part, but of theirs with whom thou livest, which may give occasion to a sage and discreet Conductor, to forbid thee to Communicate so often: As for Example, if thou livest in any kind of subjection, reverence, or obedience, be so ill instructed in affairs of the Soul, or so wayward, that they be troubled or disquieted to see thee Communicate so often; peradventure, all things well considered, it would be good to condescend to these mens Infirmities, and so to Communicate but once every fifteen

teen dayes, when thou canst by no means overcome this difficulty of these mens opinions. In a word, it is hard to give a general Rule in this case: the surest is to remit it alwayes to our Ghostly Fathers advice; though I think I may boldly say, that the greatest distance between the times of Communicating, among such as desire to serve God devoutly, is from month to month.

9. A discreet and prudent Person should not be hindered, neither by Father nor Mother, Husband nor Wife, from often Communicating: for since the day of Communion, takes not from thee that care and fore-cast of affairs which are convenient to thy Calling; nor makes thee less mild, sweet, and amiable towards them, nor forceth thee to deny them any kind of dutiful Office or Respect; there is no likelihood, that they should seek to withdraw thee from this Exercise, without any profit or pleasure of their own, unless they be of a spirit exceeding froward and intractable:
for

for then perhaps thy Ghostly Father would counsel thee, to condescend somewhat to their frailtie .

10. A word or two for married Folk. In the ancient Law, God would not have the Creditors exact that which was owing unto them, upon Feasts, and Holy-dayes, but he forbade not Debtors to pay and restore that which they ought, to such as demanded it. It is an undecencie, though no great sin, to sollicite the payment of the Marriage due, the day that one hath communicated; but it is no indecency at all, nay it is meritorious, to render it, being demanded. Therefore for rendring this Nuptial Debt, none should be debarred from the Communion, if on the other side their Devotion urgeth them to desire it.

11. Certainly in the Primitive Church, all Christians did Communicate every day, were they Unmarried, or Married, and blessed with many Children. For this cause I said right now, that often Communicating bringeth not any in-

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convenience at all, to Father or Mother, Husband or Wife: so that the party communicating be indued with Discretion and Wisdom, to know what belongs to his Estate and Dutie.

12. As for bodily Diseases, none are lawful impediments from participation of this Holy Sacrament, save onely those which provoke much vomiting.

13. To Communicate every eight dayes, it is requisite, neither to be guiltie of mortal Sin, nor of any affection to venial Sin: and to have a fervent desire of coming to this Heavenly Banquet; But to Communicate everie day, it behooveth moreover to have surmounted and mortified the greatest part of our naughtie Inclinations, and to come often, not of our own head, but by leave and advice of our Spiritual Father.

C H A P T E R X X I.

How we ought to Communicate.

1. **B**Egin to prepare thy self to the Communion the Evening before, by many aspirations and throws of Love. Retire thy self from exterior labours somewhat earlier, that thou mayest rise sooner in the Morning: If thou chance to awake in the night-time, by and by fill thy heart, and thy mouth with some devout Words, which like sweet Odours, may perfume they Soul as it were to receive thy Spouse: who watching whilst thou sleepest, prepar-eth himself, to bring thee a thousand, gracious Favours, if on thy part thou dispose thy self to receive them.

2. In the Morning get up with great joy, for the happiness which thou hopest to participate: and being Confessed, go with great confidence, accompanied with Humility, to receive this
L 2 heaven.

heavenly Food, which nourish thee to immortal Life. After thou hast recited the sacred words, *O Lord, I am not worthy*, &c. move not thy Head or Lips any more, neither to Pray, nor yet to Sigh, but opening thy Mouth handsomly, and lifting up thy Head as much as is needful, that the Priest may see what he does full of Hope, Faith, and Charity, receive him, in whom, by whom, and for whom, thou believest, hopest, and lovest.

3. *O Philotheus*, think with thy self, that as the Bee gathering from Flowers the Dew of Heaven, and choicest Juice upon the Earth, converts it into Hony, and carries it into her Hive: Just so the Priest, taking the Saviour of the World from the Altar, true Son of God, as Dew comes from Heaven, and true Son of the Virgin, like a Flower sprung from the Earth of our Humanity, converts him into delightful Meat, in thy Mouth, and in thy Body.

4. Having thus received him, summon

mon all thy Thoughts and Desires, to come and do Homage to this King of Salvation: Treat with him of thy inward Affairs and Necessities: Confer with him, as a noble Guest now lodged within thee for thy Souls good. To conclude, do him all reverence possible, and carry thy self with such behaviour, that Men may judge by thy actions, that God is within thee.

5. When thou canst not have the benefit and commodity of Communicating really and indeed at the Holy Sacrifice of the Mass, Communicate at least in Heart and Spirit; uniting thy self with an ardent desire, to his Life-bringing Flesh of our Blessed Saviour.

6. Thy principal intent in Communicating must be, to advance, comfort, and strengthen thy self in the Love of God. Thou must receive only for Loves sake, that which only Love has caused to be given. Thou canst not consider our Saviour in any Action more amiable or more tender-hearted towards thee, than in this Sacrament;

in which he annihilateth himself , in a manner , and turns himself into Meat; that so he might penetrate our Souls , and unite himself most straightly and intrinsically , with the Hearts and Bodies of his Faithful Servants.

7. If Worldlings demand of thee , Why thou communicatest so often ? tell them thou doest it , to learn to Love God, to be purified from thy Imperfections , to be delivered from thy Miseries, to be comforted in thy Afflictions , and to find rest , repose , and ease in thy weakness. Tell them , that two sorts of Persons , should Communicate very often: the Perfect, because being well disposed , they should do themselves wrong, in not approaching to the Well-spring and Source it self of Perfection: the Imperfect , that they might with better Reason and Title aspire to perfection: the Strong, least they become Feeble ; and the Feeble , to become Strong; the Sick to be healed , and the Healthy , least they fall into Sickness.

8. Tell

8. Tell them, that for thy own part, as one very Unperfect , Feeble , and Sick , thou hast great need to Communicate often with him , who is thy only Perfection, Strength, and Health. Tell them, such as have worldly Affairs, should Communicate often, because they have good leisure : And such as have many temporal Occupations , should likewise so do , because they have need : and that he, that Labours much , and takes great pains , must use often to Eat , and Strengthen, himself with hearty Meat. Tell them, that thou receivest the Blessed Sacrament, to learn to receive it well ; for no man can do an Action well, which he has not often practised.

9. Communicate often, *Philotheus*, and as often as thou canst , with Council and Advice of thy Ghostly Father : For believe me, the Leverets in these Mountains of ours, become all White, because they neither see nor Eat any thing but driven Snow : So by adoring

and Eating Beauty , Goodness , and
Purity it self in this Divine Sacrament,
thou wilt become altogether Vertuous,
Pure , and Beautiful.

T H E



THE THIRD PART
OF THE
INTRODUCTION,

CONTAINING,
Sundry Rules and Advices, concern-
ing the Exercises of Vertues.

C H A P T E R I.

*Of the Choice which we must make in
the Exercise of Vertue.*



THE King of the Bees, never
goes a Progress into the Fields
but environned with all his
little People: And Charity
never enters into the Heart of Man,
but she lodges with her, all the whole

Train of other Vertues, exercising and setting them a work, as a Captain does his Soldiers: But she sets them a work, neither all at once, nor all alike, nor in all Seasons, nor in every place; for the just Man is like a Tree planted upon the Water-side, which brings forth Fruit in due season: And Charity as it were watering the Soul, brings forth in her the Actions and Works of Vertue, every one in their proper time.

2. *Musick, being so pleasant a thing in it self, is troublesome in time of Mourning, says the Proverb.* It is a great fault in many, who undertaking the Exercise of some particular Vertue, enforce themselves to practise the Acts thereof at every encounter, and in all Occurrences, Imitating the Ancient Philosophers *Democritus* and *Heraclitus*, always laughing, or always weeping; and (which is yet worse) blaming and censuring such as do not always Exercise the self-same Vertues. One must rejoice with the Joyful, and weep with the Sorrowful, says the Apostle:

postle: And Charity is Patient, Bountiful, Liberal, Discreet, and Condescending or Accommodating it self to all Occasions and Exigencies of our Brethren.

3. There are notwithstanding some Vertues, whose use is almost Universal, and must not Work their Actions only severally and apart, but must spread and extend them amidst the qualities and operations of all other Vertues. Occasions are seldom presented to Exercise the Vertues of Fortitude, Magnanimity and Magnificence: but Meekness, Mildness, Temperance, Modesty, and Humility, are Vertues, with which all the Actions of our Life should be Dyed and Coloured.

4. Many Vertues may be more excellent than this one, but the use of this one, may be more necessary. Sugar is of more excellence than Salt, but Salt is more often and generally used. We must always therefore have good store, and ready Provision of these general and common Vertues, since

since the use of them is so ordinary.

5. Among the Vertues which we would exercise, we must prefer that which is most conformable to our Calling, not that which is most agreeable to our own Taste and Will. *St. Paula* delighted in the Exercise of asperities and corporal Mortifications, that so she might more easily enjoy the sweet tranquility of the Spirit: But she had more obligation to obey her Superiours, than to seek her own Contentment; and therefore *St. Hierome*, amidst her Commendations, says, That in this she was to be reprehended, that she used immoderate Abstinences against her Bishops Advice.

6. The Apostles on the other side, appointed by God to Preach the Gospel, and distribute the Bread of Heaven to hungry Souls, judged exceeding well, that they should do wrong to this great Function of theirs, if they should employ their time in serving and looking to the Poor, altho' to do so, were the Act of an excellent Vertue.

7. Every Calling and Vocation stands in need of the practice of some peculiar Vertue. Difference is there, between the Vertue of a Prelate, and of a Prince, or a Soldier; the Vertue of a Married Man, is different from the Vertues of a Widdow: And altho' every Man should be endowed with all Vertues, every one notwithstanding, is not bound to practise them alike, but each one must give himself in more particular manner, to those Vertues that belong to that kind of Life whereunto he is Called.

8. Of the Vertues which appertain peculiarly to our peculiar Estate and Duty; we must prefer those which are most excellent in Deed, not those which excel only in Appearance. Blazing-Stars ordinarily seem greater and goodlier, than the very Stars of Heaven, and occupy much more place, at leastwise in our Eyes, whereas indeed they are neither in greatness nor in quality, and influence, comparable to the Stars of the Skie; neither seem they great for
any

any other reason, but because they are nearer unto us, and in a more gross Subject in respect of the Stars.

There are likewise certain Vertues, which because they are nearer to our Senses, and (if I may say so, somewhat material) are highly esteemed by the vulgar People: for so commonly they prefer corporal Alms, before the spiritual Works of Mercy: Hair-cloth, Fasting, Nakedness, Discipline, and other such Bodily Mortifications, before, Meekness, Courtesie, Modesty, and other Mortifications of the Mind, which notwithstanding in true Judgements Censure, are much more excellent. Choofe then, *Philothous*, those Vertues which are best, not those which are only esteemed so by the unskilful Vulgar; those which are more apparent, the substantialest, not the bravest.

9. It is exceeding profitable, that every Man should make choice of some particular Vertue, not neglecting or abandoning the rest, but procuring to be

be most conversant in the Exercise of some one peculiar Vertue, to which he thinks himself most apt, all things well considered.

10. A Beautiful Damofel shining like the Sun, Royally Adorned and Crowned with a Garland of Olives, appeared in a Vision to St. *John* Bishop of *Alexandria*, and said unto him; I am the Kings eldest Daughter, if thou canst gain my good-Will, I will conduct thee to his Presence. He perceived that this was Mercy towards the Poor, which God commanded unto him by this Vision; and therefore ever after, he gave himself in such sort to the Exercise of the Works of Mercy, that he is now commonly called amongst all, St. *John the Almner*.

11. *Eulogius* of *Alexandria*, desiring to do some peculiar Service to the Honour of God, and being not able to embrace a solitaty Heremitical Life, or to resign himself up to the Obedience of another, took unto him in his House a miserable Person, and infected with

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Leprosie, to exercise his Charity and Mortification upon him ; and to perform this with more perfection, made a Vow to entertain him, honour, and serve him, as any Servant doth his Lord and Master.

12. Now upon some Temptation hapning, as well to *Lazar*, as to *Eulogius*, to depart one from the other, they went to great *St. Anthony* for his Counsel; who said unto them, *Beware, my Children, that you separate not your selves one from the other ; for both of you approaching nigh to your end, if the Angels find you not together, you are in great danger of loosing your Crowns.*

13. The Holy King *Lewis*, visited the Hospitals, and served the Sick with his own hands, as if he had been a Hireling, that for Wages and Gain, had been induced to that Service. *St. Francis* above all things loved Poverty, which he was wont to term his Lady and Mistress. *St. Dominick* was most affectionated to Preaching to the
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Ignorant, whereof his Order takes the Name. St. *Gregory* the Great, took pleasure in entertaining Pilgrims and Strangers, following the example of *Abraham*, and had the same Grace granted him, that *Abraham* had; to receive the King of Glory in the form of a Pilgrim.

14. *Tobias* exercised his Charity in burying the Dead. St. *Elizabeth*, as great a Princess as she was, delighted so much in nothing, as the objecting and abasing of herself. St. *Catherine* of *Genoa*, in her Widdowhood dedicated herself to serve an Hospital. *Cassianus* recounteth, that a devout Gentlewoman, desirous to exercise the Vertue of Patience, came to St. *Athanasius*, who at her request, placed a poor Widdow with her, so wayward, chole-
rick, troublesome, and intolerable, that she gave the devout Dame, matter and occasion enough, to practise the Vertue of Meekness and Sufferance.

15. Finally, among the Servants of God, some apply themselves principally

pally to attend and visit the Sick; others with Alms and Favours, succour the needy and poor; others procure to instruct little Children, in the necessary knowledge of Christian Doctrine; others endeavour to recall home to God and his Church, Souls that are lost and gone astray; others solace themselves in adorning Churches, and decking the Holy Altars; others to make Peace and Agreement, amongst such as are fallen at strife and variance.

16 Wherein they imitate skilful Imbroiderers, who upon divers grounds, with admirable variety, entermingle Silk, Silver, and Golden twists, whereof they draw fundry sorts of Flowers: And so these godly Souls, undertaking some particular Exercises of Devotion, do make it serve them, as a groundwork of their spiritual Imbroidery, upon which they work the variety of all other Vertues; holding by that means all their Actions and Affections, better united and ordered, by the
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the careful application of them to their principal Exercise; and in this, endeavour to shew their excellent Art, and singular cunning.

*Her Garments bordered all with Flowers of Gold,
And curious Needle-work, fair to behold,*

Saith the Psalmist, describing the costly Apparel of the Spouse of God, which is the Soul exercised in variety of Vertues.

17. When we are afflicted and combated by any kind of Vice, it becometh us, as much as it lieth in us, to give our selves wholly to the practise of the contrary Vertue, and to order and apply all other Vertues, to the perfecting of that particular Vertue: For so we shall overcome the Enemy against which we fight, and advance our selves likewise in other Vertues.

18. If

18. If I feel my self impugned with pride or choler, in all my Actions I will bend my self to the contrary side, that is to Humility and Meekness: and to obtain that Vertue, I will apply all my other Exercises of Prayer, receiving the Sacraments of Prudence, of Constancy, Sobriety, and the rest. For as the wild Boars to sharpen their Tusks, do scour and whet them with their other Teeth, so that all of them do reciprocally become sharp and piercing; so a vertuous Man, propounding to perfect himself in one Vertue, of which he findeth most need, doth as it were whet it and sharp it, by the exercise of other Vertues; which confirming and strengthening that one which he particularly seeketh, become all of them more polished and excellent.

19. So it hapned unto Holy *Job*, who exercising himself peculiarly in Patience, against so many vehement Temptations wherewith he was assaulted, became perfect in all kind of Vertues

tues and Holiness. Yea, oft-times it happens (as *St. Gregory Nazianzen* saies) that by one only act of some Vertue, well and perfectly performed, a man may attain to the height of Vertue: And he alledgeth in proof of this saying, the example of *Rahab*, who having exactly practised the Vertue of Hospitality, attained unto a glorious soveraignty in Holiness: Which is to be understood, when such acts are practised with excellent fervour of Charity.

C H A P T E R II.

*An Addition to the former Discourse,
about Choice in the Exercise of
Vertues.*

I. **S**T. *Augustin* saies excellently well, that young-beginners in Devotion, do commit certain faults, which according to the rigour of perfect Laws, are in very deed blameworthy

worthy ; and yet in these Beginners are very commendable, as tokens and presages of a future Excellency in Godliness, to which these petty-faults do serve as a kind of disposition.

2. That base and servile fear, which engendreth excessive scruples, in the Souls of those that are newly escaped from the custom and thralldom of sin, is a commendable Vertue in Beginners, and a sure and certain sign, of a future purity of Conscience in them : but the self-same fear would be very reprehensible in those, that have profited in good Life and Devotion, in whose Hearts that perfect Love should reign and predominate, that by little and little, driveth this servile fear out of doors.

3. Holy *St. Bernard*, in his beginning, was full of rigour and austerity towards them, that ranked themselves under his Conduct and Government ; whom he commanded even at their first entrance, that they should leave their Bodies behind them, and
come

come to him only with their Souls : When he heard their Confessions , he detested with an extraordinary severity, all kind of Faults, were they never so small, and so pressed and urged the poor Prentices or Novices in Perfection, that instead of thrusting them forward, he drew them backward, for they lost Heart and Courage, becoming altogether out of breath , to see themselves so instantly and eagerly, thrust and forced so hastily, to mount so high and craggy a Mountain.

4. All this proceeded from an ardent Zeal (my *Philothens*) and a most perfect purity of Conscience, which was in this glorious Saint, and made him follow this method of proceeding with his Religious : And this Zeal was a great Vertue in him, yet a Vertue which had something annexed that was reprehensible , and to be amended : and God himself in a holy Apparition, did correct and amend him , pouring into his Soul a meek, mild, sweet, amiable, and tender Spirit, so that now
turned

turned clean into another man, he accused himself very much of his former exact severity, and became so favourable and applicable to every one, that he accommodated himself to all, to gain all.

5. *St. Hierome* having recounted of Holy *Paula*, (that was his Ghostly Child) that she was not only excessive, but as it were self-will'd in the Exercise of bodily Mortification, insomuch that she would not give ear to the contrary Advice and Counsels, which *St. Epiphanius* her Bishop had given her in that respect: and moreover, that she suffered herself to be born away in such sort, by grief and sorrow for the Death of her Friends, that she was always in danger of death, by her extremes in such occasions. In the end he concludeth in this sort: Some man will say, that instead of writing the Praises of this Holy Saint-like Lady, I make a Catalogue of her Faults and Imperfections; but I call Jesus to witness, whom she served, and whom I desire

desire to serve, that I lye not, either on the one side, or the other: but do clearly set down what she was, as a Christian, writing of a Christian: that is, that write an History, and not a Panegyricall Oration of her Life, and that her Vices, be the Vertues of others.

6. His meaning is, that the defects and imperfections of *St. Paula*, would have born the Name and Nature of Vertues, in a Soul of less perfection; as in very deed, there are Actions which are deemed Imperfections, in such as are perfect, which notwithstanding, which would be esteemed great imperfections in those which yet are imperfect.

7. It is a good Sign in a sick Man, when at the end of his sickness, his Legs do swell, for it shews that Nature now strengthned, casteth out her superfluous Humours: but the very same Sign is bad and ominous in him, that were not sick at all, for it betokeneth the weakness of Nature, not

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haying

having force enough, to dissolve and dissipate those corrupt and naughty Humours.

8. My *Philothous*, we must have always a good opinion and estimation of them, in whom we see the practise of Vertues, altho' exercised with some defects and imperfections, since the great Saints themselves have oft-times exercised them in such manner. But for our own parts, we must procure to exercise our selves in them, not onely diligently, but discreetly, and for that end, observe carefully and faithfully, the Advice and Counsel of Wise Men, not leaning to our own Prudence, but to the Skill and Wisdom of such, whom GOD hath given us for our Conductors.

9. There are certain other things, which many esteem and account Vertues, though indeed they be no Vertues at all; of which it is needful to speak a word or two: I mean those Perfections which are called Extasies, Ravishments in Spirit, Insensibilities,
Lan-

Languishments, or impossibilitie of
exteriour Actions, Deifical Unions,
Elevations, Transformations of the
Soul, and such-like, of which some
Books do treat, promising to Elevate
and promote the Soul to Contemplati-
on, purely Intellectual, to the essenti-
al application of the Spirit, and of
the supereminent Life of the Soul.

10. Mark me well what I say, my
Philothous, these Perfections are not
Vertues, but rather Rewards and Re-
compences, that G O D giveth His
Servants in this life, for their Vertues:
or as it were scantlings and lists of
the Happiness of the Life to come,
which sometime are presented unto
men, to make them desire to buy the
whole pieces themselves, which are
above in Paradise.

11. We must not pretend to come
unto such high Favours and Graces,
since they are not any wayes neces-
sary to serve and love G O D well
and truely, which should be our chief
and onely pretence: Neither are they

Graces which may ordinarily be obtained, by our own Travel or Industry, since they are rather Passions than Actions, which therefore we may well receive; but work them, or produce them in us, we can not.

12. Add moreover, that we have not undertook any higher matter, than, to make our selves Vertuous, Devout and good Men: and therefore it behooveth us to bestow all our Endeavours to that end; and if it please GOD to elevate and extol us to these Angelical Perfections, we shall then be also good Angels: but in the meantime, let us exercise our selves simply, humbly, and devoutly in these low humane Vertues, the conquest and gaining of which, our Saviour hath left to our own poor diligence; such as are the Vertues of Patience, Courtesie, Meekness, Mortification of our Hearts, and Wills, Humility, Obedience, Poverty, Chastity, Compassion towards our Neighbours, and bearing with their Imperfections, Diligence,

ligence and holy Fervour in fulfilling the Will of GOD.

13. Let us leave these supereminencies, for superexcellent Souls, we merit not so high a place in GOD's Service; it will be happiness for us, to serve our GOD in His Kitchen, (as they say) or in His Pantrie, to be Lackies, Porters, Torch-bearers, Grooms of the Chamber, in His House. It is His Mercy and inestimable Goodness onely, if afterwards He please to remove us higher to His Closet, and Privy-Chamber, or to be of His Council. Yea, my *Philothous*, this must be the resignation of our Heart, for this King of Glory doth recompense His Servants, not according to the Dignity of the Offices which they bear under Him, but according to the measure of the Love and Humility, with which they execute them.

14. *Saul* seeking after his Fathers Ases, found the Crown and Kingdom of *Israel*: *Rebecca* by watering

Abrahams Camels, became the Spouse of his Son *Isaac*. *Ruth*, the *Moa-bitefs*, gleaning after the Harvest-men of *Boos*, and lying at his feet, was exalted to lie by his side, and made his Wedded Wife.

15. Surely the pretentions and desires of such lofty, extraordinary, and admirable things, are obnoxious and subject unto Illusions, Deceits and Errours; and it chanceth oft times. that these sublimated Persons, that think themselves Angels, are scantly so much as good Men, and that there is more Excellency, and Sublimity in their Words and rare Terms, than feeling and substance, in their Works and Actions.

16. Yet must we not lightly dispraise, or rashly censure any thing, but blessing GOD for the supereminence of other Men, rest our selves Humbly, in this Low, Plain and easie Way, which is indeed more plain but yet more suitable to our sufficiency and weakness: wherein if we converse
humbly

humbly and faithfully, G O D will lift us up to greatness, great enough for our Souls good.

C H A P T E R I I I .

Of Patience.

1. **P**atience is necessary for you, that performing the Will of G O D, you may obtain the promise, saith the Apostle: yea, for as our L O R D Himself pronounced, *In your Patience you shall possess your Souls*. It is the happiest thing that can befall to Man (*Philothens*) to have his own Soul in sure and secure possession: and the more perfect that our Patience is, the more secure is the possession of our Souls: we must endeavour then to perfect this Vertue in us, to the utmost of our power.

2. Call to mind continually, that our Blessed Redeemer saved us, by suffering and enduring: and that we

therefore in like manner, must work our Salvation, by suffering Afflictions, and enduring Injuries, and bearing Contradictions, and Displeasure, with the greatest Meekness that possible we can.

3. Limit not thy Patience, to such and such kind of Injuries, and Afflictions, but extend it Magnanimously and Universally, to all those that **G O D** shall send, and suffer to befall thee. There be some Men that will suffer no Tribulations, but such as be Honourable: As for Example, to be wounded in Battel, to be taken Prisoner in War, to be Persecuted and ill handled, for Religion sake, to be Impoverished by some Sute or Process, in which they have got the upper hand: these men love not Tribulation, but the Honour which the Tribulation bringeth. He that is Patient indeed, and a true Servant of **G O D**, suffereth indifferently those Tribulations, that are coupled with Infamy and Shame, as well as those that are Honourable.

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4. To be Reprehended, Accused, Slandered by naughty and wicked Men; is a pleasure to a Man of Courage; but to suffer these Accusations and Persecutions at the Hands of our Parents and Friends, and of such as are good and vertuous, and esteemed so, there is the right Tryal of true Patience, there it is indeed that we must play the Men.

5. I esteem more of the Meekness, wherewith the Blessed Cardinal *Borromeus*, suffered a long time the publick Reprehensions which a great Preacher of an Order, exceedingly well Reformed, thundred against him out of the Pulpit, than of all the Combats which he had with any other. For like as the stinging of a Bee, is far sorer and fuller of Ach, than the biting of a Flie, so the evil that one receives of Good Men, and the contradictions that they raile against one, are much more unsupportable than others, and yet it chances very often, that two Good and Vertuous Men,

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having both of them right Intentions^{guy}, through diversity of Opinions, do stir²¹⁵ up great Persecutions and Contradictions one against the other.

6. Be Patient, not only in the great and principal Affections which arrive unto thee, but also in the accessaries and accidents which depend thereon. Many could be content to^{isn't} have Afflictions happen unto them, so that they might not be hurt, troubled, or vexed by them. I am not grieved (says one) that I am fallen in Poverty, but that by that means I cannot pleasure my Friends, nor bring up my Children in such honourable Education as I desire. I care not¹ (says another) were it not that the World will think that this is befallen me by mine own fault.

7. Another would be content some should speak Ill of him, and would suffer it patiently, so that no Man would believe the Detractor. Others there are, that could willingly away with some part of the Tribulation, as they
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suppose, but not with the whole. They are not impatient or vexed (say they) that they are Sick, but that they want Money to cure themselves of their Sickness, or that they that are about them, are too importunate and troublesome to them.

8. But I say (my *Philothous*) that we must have Patience, not only to be Sick, but even to be visited with that Disease that God will lay upon us, whatever it be, and in that place wherefoever he will have it happen to us, and amongst such Persons, and with those Wants and Incommodities which he will; and the like is to be understood of all other Tribulations.

9. When any damage or harm shall chance unto thee, oppose against it in Gods Name, those Remedies thou canst apply, for to do otherwise, were to tempt God Almighty: But having done thy diligence in the matter, attend with an entire Resignation, that Success and Event which it shall please God to send, if he permit the Remedies

dies to over-come thy Harms, give him thanks with Reverence : If it please him that thy Harms surmount the Remedies, bless him with Patience.

10. I am of the Advice of St. *Gregory*. When thou art accused for any Fault which thou hast Committed, humble thy self for it, and Confess unfeignedly, that thou deservest more than the Accusation that is laid against thee. But if thou be accused falsely, excuse thy self with all meekness, denying thy self to be guilty of that which is laid to thy charge, for thou owest that duty to the Truth and to the edification of thy Neighbour.

11. But withal, if after thy true and lawful discharge, Men continue notwithstanding their Accusation against thee, strive not much to make thy excuse be admitted and believed, for having complied with the duty thou owest unto the Truth, thou must render also the duty thou owest to Humility. Thus thou shalt neither offend against the care that thou oughtest to have of thy

nishy good renown, nor against the love and affection which thou shouldst have to tranquility of Heart, Meekness and Humility.

12. Complain as little as thou canst of the Wrongs that are done thee, for ordinarily he that complains of them, Sins: Because self-love always makes us believe the Injuries offered us, to be worse than indeed they are. But above all things, complain not to such Persons as are apt to take Indignation, and to turn all to the worst. If it be expedient to make thy moan to any, either to get the Offence remedied, or thy Mind eased, let it be done to quiet and peaceable Souls, that love God sincerely; for otherwise, instead of easing and discharging thy Grievs, they will provoke thee to greater disquiet: Instead of pulling out the Thorn that pricks thee, they will fasten and stick it deeper into thy Foot.

13. Many being Sick, Afflicted, or Molested, refrain themselves from complaining, or shewing any Delicateness, judg;

judging (and that rightly) that it would evidently testifie want of Courage and Generosity in them. ^{James} But for all that, they desire exceedingly, and by slight and subtilities procure, that other Men bemoan them, take compassion of them, and esteem them to be not only Afflicted, but Patient, ^{yes,} and courageous also in their Afflictions. This is a kind of Patience indeed, but a false one, which in effect, is nothing else but a fine, subtle, and secret Pride and Vanity: *They have glory* (says the Apostle) *but not before God.*

14. The true Patient Man, neither complains of his Grievs and Harms, nor desires to be pitied or bemoaned: He speaks of his Case clearly, truly, and simply, without Lamentations or Aggravations: If he be pitied, he thanks God for the Charity and Comforts shewed him, and patiently suffers himself to be pitied, unless they bemoan the Harm or Evil which he has not; for then will he modestly declare, that he suffers no such grief as they i-

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magine; and in this sort continues peaceably betwixt Truth and Patience, confessing, not complaining of his Afflictions.

15. In the contradictions which befall thee in the Exercise of Devotion, (for they will not be lacking one time or other) remember the Words of our Saviour JESUS CHRIST: *A Woman when she is in Travel, has anguish, because her Hour is come; but when she has brought forth her Child, then she remembers not the anguish, for joy that a Man is born into the World.* Thou conceivest spiritually in thy Soul, the noblest Child in the World, to wit, JESUS CHRIST, until he be brought forth altogether, thou canst not choose but suffer excessive pangs; but be of a good Heart, these Dolours once past, thou shalt find everlasting Joy, for having brought forth such a Child to the World. And he shall be wholly brought forth and born in thee, when thou framest and conformest thy Heart and thy Actions to the Imitation of his Life.

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16. When thou art Sick , offer up all thy Grievs , Pains , Aches , and Languishments, to the honour and service of our Lord : and beseech him to join and unite them with the torments which he suffered for thee. Obey thy Phisician, take those Medecines , Meats , and Remedies which he prescribes , for the Love of God , calling to mind the Gall which he tasted for our sakes : desire to amend , that thou mayst serve him, refuse not to Languish, that thou mayst obey him: and dispose thy self to Die (if so it please him) that thou mayst Praise and enjoy him.

17. Consider that the Bees when they make their Hony , do live and Eat of a bitter Provision, and that we in like manner , can never exercise sweeter Acts of Patience, nor compose more excellent Hony of true Vertues, than when we Eat the Bread of Bitterness , and live in the midst of Afflictions. And as the Hony which is gathered from Thyme , a little Bitter Herb , is the best that is: so Vertue exercised , in the bitterness of vile ,
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base, and most abject Tribulations, is the finest and excellentest of all.

18. Reflect oftentimes the inward eyes of thy Soul upon Christ Jesus Crucified, Naked, Blasphemed, Slandred, forsaken for thy Love, and in a word, overwhelmed with all sorts of Sorrows, Grievs, and Persecutions. Consider that all thy sufferings, neither in quality, nor quantity, are in any sort comparable unto his: and that thou canst never suffer any thing for his sweet sake, in comparison of that which he has endured for thine.

19. Consider the pangs and torments, which in old time the Martyrs suffered; and the dolours and Grievs which at this time many endure, more grievous without all proportion, than those which thou endurest, and say to thy self, Alas! my Pains are Consolations, and my Briers are Roses, in comparison of them, which without all Succour, Attendance or, Relief, do live in perpetual Death, overcharged with Afflictions infinitely heavier than mine are.

C H A P T E R IV.

Of exterior Humility.

I. **B**orrow and take many empty vessels (said Elizeus unto the poor Widdow) and pour Oyl into them. To receive abundance of the Grace of God into our Hearts, they must be void of self-pride and vain-glory. The Kesterel, crying and looking constantly upon the Hawks, and other Birds of prey, does terrifie them by a secret Property or Vertue which it has by Nature, therefore the fearful Doves, do love it above all other Birds, and live in security in company of it: So Humility rebutes the eager on-set of Satan, and conserves the Graces and Gifts of the Holy Ghost in us, and therefore all the Saints of Heaven, but especially Christ the King of Saints, and his blessed Mother made more esteem of this Vertue, than of any

any other amongst all the Vertues.

2. We call that Glory vain, which one takes of himself, either for that which is not in him, or for that which is in him, but is none of his: or for that which is in him, and is his own, but deserves not, that one should Glory of it. Nobility of Race, favour with great Potentates, popular Honour, be things that are not in us, but in our Progenitors, or in the estimation of other Men.

3. Some Men there be, that shew themselves fierce and stout, because they be mounted on a lusty Courser, or for a great goodly Feather in their Cap, or for their costly and sumptuous Apparel; but who sees not this to be folly? For if there be any Glory at all in these Cases, it is Glory for the Horse, for the Bird, and for the Tailor, and what great want of Wit is it, to borrow Credit and Estimation from a Bird, from a new-fashioned Ruff?

4. Others brag, and behold themselves with great satisfaction, for a Goodly long Mostache, or a trim Beard, for their curled Locks, and soft Hands; or for skill in Dancing, Singing, or Playing: but are not those heartless, and base-minded Men, who fetch their Estimation and Reputation, from such frivolous and fond trifles?

5. Others for a little Knowledge and Learning, would be, Honoured and Respected in the World as it every Body should come to School to learn of them, and account them their Masters, for which cause they are rightly termed Pedantical Companions.

6. Others carry themselves like Peacocks, proud of their Beauty, and think all the World is fond of them. All these Humours are vain, foolish, and impertinent: and Glory grounded upon such weak and feeble Foundations, is vain and frivolous.

7. A man may know true Vertue like true Balm; for Balm is tried by dipping it into the Waters; if it sink to the
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the bottom, it is counted the most excellent and precious. Even so to know whether a man be indeed Wise, Learned, Generous, Noble, mark whether these good gifts and qualities, tend in him to Humility, Modesty, and Submission, for then they are true indeed: but if they swim above Water, if they strive to appear and shew themselves, they are so much the less substantial, and more superficial, by how much more apparent they are, or would be.

8. Pearls that are conceived and grow in the Wind, or in time of Thunder, have nothing but the Bark or Shell of a Pearl, and are void of substance; so these Vertues and Qualities, bred and nourished in Pride, Boasting, and Vanity, have nothing but a simple shew and appearance of Good, without Juice, without Marrow, without Solidity and Substance.

9. Honours, Estates, and Dignities, are like to Saffron, which is best and groweth most plentifully, when it is

is trodden under-feet. It is no Honour to be fair in a mans own eyes ; Beauty (to have a good Grace indeed) should be somewhat neglected : Knowledge dishonours us, when it puffs us up, and degenerates them to plain Pedantry.

10. If we stand curiously upon our points, touching Precedence and Pre-eminence in Place and Titles, besides the exposing of our selves to the danger of having our Qualities too narrowly sifted, examined, and contradicted, we make them vile and contemptible ; For Honour, which is indeed honourable, when it is freely given and granted ; becomes foul, infamous, and shameful, when it is sought after, and in a manner begged and wrested, from them in whose company we are.

11. When the Peacock bristles up his gay starry Wheel, lifting up his goodly painted Feathers, to be looked upon, he forgetteth himself, that in the mean while he sheweth other parts, which

which are most ill-favoured in him. Flowers that are beautiful, growing upon the ground, or in the Garden-beds, wither away with much handling. The sweet smell of the Mandragora taken afar off, and but for a short time, is most pleasant: but they that smell to it very near, and a time, become altogether drowzie, faint, and languishing; even so Honour and courteous Respects, smell comfortably afar off, being taken lightly, and not standing much upon them, or placing his fancy in depainting them according to our vain-glorious desire: but to such as affect them over-greedily, and do in manner feed upon them, they are reprehensible, and full of contempt and folly.

12. The pursuit and love of Vertue, makes us Vertuous; but the pursuit and love of Titles, Honours, and Pre-eminences, makes us abject and contemptible. Minds that are well Born, and well brought up, busie not themselves about these toys of Places, Ranks,

Ranks, Complements, and Salutations ; they have other things to employ their time in ; for to spend time in these things, is the property of idle and unprofitable Brains.

13. He that may load himself with Pearls, will never over-charge himself with Cockle shells ; and such as aspire to true Vertue, never trouble themselves with Complements. Every one may in Company, take the Rank and Place that is due unto him, without prejudice of Humility, so that it be done as it were carelessly, not with affectation or strife, or as if he counted it a matter of much importance.

14. For as they that come from *Peru*, besides store of Gold and Silver which they bring from thence, do many times bring with them Apes and Parrots, because they neither cost much, or are burdensome or chargeable to their Ship : so the true Followers of Vertue, need not omit or neglect their Rank and Place due unto them, so that it cost them not much
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care or attention, and that the same be done without trouble, disquiet, cavils, or contentions. Yet speak I not here of them whose Dignity redounds to the common Good, nor of certain particular occasions, upon which great Consequents depend: for in such, every one may keep his due and right with Prudence and Discretion, accompanied with Charity and Courtesie.

C H A P T E R V.

Of Humility, more internal than the former.

1. **B**Ut thou desirest, I see, *Philothous*, to be farther endoctrined in Humility; for that which we have hitherto said, is rather Wisdom and Good Manners than Humility; let us therefore pass on farther.

2. Many there are, that will not and dare not ponder and consider the Graces that God hath given them in

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particular , fearing lest they should thereby fall into vain Glory and self-conceited Love , whereas indeed they deceive themselves ; for since the true direct means to attain to the Love of God (as St. *Thomas* the Angelical Doctor teacheth) is the consideration of his Benefits ; the more we consider them, the more we shall love him : And as particular Benefits do more efficaciously move and win Affection, than such as are common to others ; so ought they to be pondered and weighed more attentively.

3. Certain it is, that nothing can humble us so much before the Mercy of God , as the knowledge of the infinite multitude of his Benefits, neither can any thing so much humble us before his Justice, as the multitude of our Offences. Let us then consider what he hath done for us, and what we have done against him . And as we consider and weigh our sins one by one , so let us acknowledge and survey his Graces one by one.

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4. Never fear that the knowledge which he gives us of his Graces, will puff us up in Pride, so long as we are attentive to this known and acknowledged Verity, That whatsoever is good in us, is altogether from God, and not from our selves.

5. Alas! Mules and Camels, cease they to be lumpish and brute Beasts, though they be never so loaden with precious and perfumed moveables of the Prince : *What hast thou which thou hast not received*, says the Apostle; *and if thou hast received it, why dost thou glory?* Nay contrariwise, the lively and feeling Consideration, of the Favours received from Gods hand, humbles us, because Knowledge engendreth Acknowledgment.

6. But if in this review and accounting (as it were) of the Graces of God, any kind of Vanity should tickle us : The infallible and easie remedy is, to pass by and by, to the consideration of our Ingratitude, of our Imperfection, and of our Miseries: If we con-

sider what we have done when God was not with us, we shall soon acknowledge, that all which we have done, since he hath been with us, is not our handy-work, nor is not of our own stock, we shall enjoy them, and rejoyce that we have them, but we shall glorifie God alone, for being the sole Author and Giver of them: So the blessed Virgin confessed and professed, That God had wrought great and admirable things in her, and for her, but she confessed it for no other cause, than for to humble her self, and to glorifie God: *My Soul* (saith she) *does magnifie our Lord, because he has done great things to me.*

7. We use to say many times, that we are nothing, that we are misery it self, that we are the scum and out-casts of the World: But we would be loath any man should take us at our Word, and publish us abroad to be such as we say we are; nay, we make as if we would hide ourselves, to the end men may run after us, and search

us out: We make shew as if would indeed be the least, and sit at the lowest end of the Table; but we do so, that with more credit we may be set at the upper end of all. True Humility never shews herself, nor useth many words of humble sound, because she intends not onely to hide other Vertues, but withal and above all, to hide her own self: And if it were lawful for her to Lye, or Dissemble, or Scandaliz her Neighbour, she would use many an Action of Arrogancy and Bravery, that under them she might hide herself; and so be altogether covered and unknown.

8. My Advice therefore is this, *Philothous*, either let us use no words of Humility at all, or let us use them with an inward feeling, meaning in our Heart, as we pronounce with our Mouth. Let us never cast our Eyes down to the ground, but humbling our Hearts withal: Let us not seem to desire the lowest room, unless we desire it from our Heart: And I hold this rule so general,

neral, that I bring no exception; only I add, that Courtesie requireth, that we present the advantage sometime to those, whom we know manifestly will refuse it; for this is no double dealing, nor false Humility, for in this case, the onely proffer of the advantage in Place or Precedency, or such-like, is an honouring of them to whom we offer it: And since then, one cannot give them entirely that which in Heart we would, we do not ill to give it them in part.

9. The like I understand of some terms of Honour and Respect, which (to examine them in rigour) seem not to be true, and yet indeed are true enough, if the Heart of him that pronounces them, have a true Intention, to honour and respect him, for whose sake he useth those terms: For although the Words do signifie with some excess, that which we would say; yet it is not ill done to use them, when common custom of Civility requires. I wish that our Words were alwaies joined
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to our Intention and Affection, as near as it is possible, so to follow in all, and through all, the pure and naked simplicity of a vertuous Heart.

10. A man that is truly humble, would rather that another should say of him, that he is a miserable Wretch, that he is nothing, nor worthy nothing, than to say so much himself: at least, if he know that any man say so of him, he doth not gain-say it, but agrees to it with all his Heart; for since he believes firmly and unfeignedly, that he is indeed worth nothing, he is right glad to have others of his mind and opinion.

11. Many say, that they leave mental Prayer for those that are perfect; that they themselves are not worthy to frequent such an Exercise. Others protest they dare not Communicate often, because they feel not themselves pure enough. Others, that verily they fear lest they should disgrace Devotion, if they should intermeddle with it, by reason of their great mis-

ry and frailty. Others refuse to employ their Talent in the Service of God, and of their Neighbour, because (say they) they know their own Weakness and Feebleness ; and that they fear to become Proud, if they should be Instruments of any Good ; and that in giving Light to others, they should consume themselves.

12. All this is an artificial kind of Humility, not only false, but also malignant, whereby one seeks secretly and subtilly, to blame the Gifts of God, or at the least with the Cloak of Humility, to cover the Love of his own Humour and Sloathfulness. *Demand of God a sign, either from Heaven above, or from the depth of the Sea below*, said the Prophet to unhappy Achaz ; and he answered, *I will demand none ; neither will I tempt God.* O wicked Man ! he would seem to bear great Reverence to God, and under colour of Humility, excuses himself from aspiring to the Grace which Gods Goodness offereth unto him ;
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but he understood not, that when our Lord offers us his Graces, it is Pride to refuse them; that the Gifts of God, oblige us to receive them; and that true Humility, is to obey and follow his Will and Desire, the nearest we can. But Gods desire is, that we become perfect, uniting our selves unto him, and imitating him the best we can.

13. The proud man which trusteth in himself, hath just occasion (if he knew it) to undertake nothing; but he that is humble, is so much more courageous, by how much more unable he acknowledges himself; and according to the measure that he measureth his own frailty, his boldness in God increases; for all his trust is in God, and God (he knows) delights to exalt his Omnipotency, in our Infirmary, and to magnifie his Mercy, by our Misery. We must then humbly and holily, dare and undertake, whatsoever is judged fit and convenient to our spiritual Advancement,

by them that have the guiding of our Souls.

14. To think one knows that which he knows not, is an exprefs folly; to play the Learned Man in that in which it is manifest we have no skill nor experience, is an intolerable Vanity. For my part, I would not take upon me a Learned Mans Person, even in things which I were certain that I knew well enough; as contrariwise I would not counterfeit my self altogether Ignorant. When Charity requires, we must readily and sweetly Communicate to our Neighbour, not only that which is necessary for his Instruction, but withal, that which is profitable for his Consolation: For Humility, which hides and conceals Vertues, to conserve them in their Purity, does nevertheless discover them, and make them shew themselves, when Charity commands to increase and perfect them.

15. Wherein she resembles a Tree in the Isles of *Cylos*, which all night long locks and encloses up her fair Carnati-
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on-Flowers, and does not open them, but at the rising of the Sun, so that the Inhabitants of the Country do say, that these Flowers do sleep by Night: for even so Humility, converts and hides all our Vertues and humane Perfections, and lets them not be seen abroad, but when Charity commands; And Charity being a Vertue not Humane, but Heavenly, not Mortal, but Divine, is the very true Sun of all other Vertues, upon which she must therefore ever predominate: So that Humility which is prejudicious to Charity, is without all doubt, false Humility.

16. I would neither counterfeit a Fool, nor a Wiseman: For if Humility forbid me to counterfeit my self Wise, Simplicity and Plainness forbids me likewise to counterfeit my self a Fool: For as Vanity and Pride, are contrary to Humility; so are affectations and dissembling, contrary to simplicity and plain-dealing. And if some great Servants of God have made shew, they

they had been Fools to render themselves more abject in the Eyes of the World, we must admit them, and not imitate them; for they had motives that induced them to this excess which were so peculiar unto them, and extraordinary, that no Man ought from thence to infer any consequence for himself.

17. As for *David*, when he Danced before the Ark of the Testament, with some more Demonstrations of Mirth, than seemed to beseem the Majesty of a King, he did it not as counterfeiting any foolish Mirth, but simply and plainly used he these exterior Motions, conformable to the extraordinary gladness which he felt in his Heart. True it is, that when *Michol* his Wife upbraided him for this Fact, as to base and fond for a King, he was never a whit sorry to see himself despised, but persevering in the true and sincere representation of the joy which he had conceived in his Soul, he protested, that he was likewise glad to receive a
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little shame for the Love of his God. And consequently I say, that if for Acts of true and profound Devotion, thou be esteemed simple, abject, and base-minded, Humility will make thee rejoyce at this happy shame; the cause whereof is not in thee, but in them that lays it upon thee.

CHAPTER VI.

That Humility makes us love our own Debasement and Abjection.

I. **I** Pass further, *Philothous*, to tell thee, that above all things thou love thy own Abjection. But thou wilt ask me, what it is to love our own Abjection? In Latin, Abjection is all one with Humility, and Humility with Abjection: For so, when our Lady in her Sacred Hymn, says, that all Generations should Term her Blessed, because God had seen the Humility of his Handmaid: Her meaning is, that
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our Lord beheld with great Love her Abjection, her Baseness, and Low-ness, to endow her with Favours and inestimable Graces. Yet there is great difference between the Vertue of Humility and Abjection, in the littleness, baseness, and poorness, and the nothing that is in us of our own selves, we not knowing nor considering it. But as for the Vertue of Humility, it is a true feeling Knowledge, and voluntary acknowledgment of our Abjection and Vileness.

2. But the principal point of Humility, consists not only in this willing acknowledgment of our Abjection, but to love it, and take a delight and contentment in it, not for want of Courage or Magnanimity, but to extol so much the more the Divine Majesty, and to esteem much better of our Neighbour in comparison of ourselves. This point is that which I exhort thee to insist in most of all, and that thou mayst the better understand and conceive it,

3. Consider, that amongst the afflictions

flictions and troubles which we suffer in this Life, some of them are base, contemptible, and abject; others are Honourable and Glorious, and many apply themselves willingly to Honourable Tribulations, but scarce any at all will abide those that are Abject and Ignominious.

4. So a Devout Heremite, all ragged and shivering for Cold, every Body Honours his torn Habit, taking Compassion of that which he endures: But if a poor Tradesman, a decay'd Gentleman, or a poor Gentlewoman be in the same case, Men despise and mock them, and so thou seest how their Poverty is Abject and Ignominious. A Religious Man receives devoutly a rigorous reprehension of his Superiour, and a Child of his Father, and all Men count it and call it Mortification, Obedience, and good Manners: But let a Knight or some great Lady, suffer the like of another, and altho' they do it for the Love of God, Men will call it Cowardliness, Pusillanimity, and lack of Courage. Behold here is another Abject evil:

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5. One has a Cancer on his Arm, and another upon his Face : the first has only the Disease, which is bad enough, but this other jointly with the Disease, has contempt, shame and abjection, in all company. What say I then of loving Abjection? I say, that we must not only love the harm it self, which we do by the Vertue of Patience; but we must also love the Contempt, the Shame, the Vileness, Baseness and Abjection thereof, which we do by the Vertue of Humility.

6. Again there be some Vertues, that seem abject and contemptible, others that are Honourable and respected by all Men. Patience, Meekness, Plain-dealing, Simplicity, and Humility it self, are of the number of those Vertues, which Worldly Men hold as vile and abject. Contrariwise, they make great estimation of Wisdom, Fortitude, and Liberality. There be also divers Actions of the self-same Vertue, whereof some be contemptible, and others Honourable, to give Alms, and

and to Pardon Injuries and Offences, are both of them Acts proceeding from Charity : and the first is Honoured of all men, the last most Base in the Eyes of the blind World.

7. A young Gentleman or Gentlewoman, that will not disorder themselves, with a company of dissolute Mates, in Prating, Dancing, Drinking, superfluous Pomp, and Curiosity of Apparel, shall be scoffed at, and censured by others, and their laudable Modesty termed Hipocrisie, or affected Sanctity : to love these Censures, to rejoice in that the World has this Opinion of us, is to Love our own Abjection.

8. Behold again another sort of Abjection which we must love. We go to visit the sick, many of us together : if I be sent to the most miserable, that is to me an Abjection in the Judgment of the World, and for that cause will I embrace it more willingly : But if I be sent to visit a person of more Quality, it is an Abjection according to the
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Judgment of the Spirit ; for there is not in it so much Vertue nor Merit , and therefore I will Love this Abjection. Likewise one falls in the midst of the street , and not only receives damage thereby, but is also shamefully laughed at: this is an Abjection which we must make much of.

9. There are some defects also, which have no other harm in them, but only the shame that they bring with them; and Humility, tho' it require not that one should commit them on set purpose , yet it requires that one disquiet not himself, for having fallen into some such Defect. These Defects which I now speak of , are certain Foolries, Incivilities, inconsiderate Acts, or Words, which as we ought to eschew before they are committed , to obey Civility and Prudence ; So when they are once committed, we must be content with the reproach that comes thereby, and accept it willingly , that so we may follow the Rule of Holy Humility.

10. I say yet more: If I chance to
dis-

disorder my self through passion , or dissolution , or to speak some undecent Words wherewith God and my Neighbour are offended , I will Repent my self heartily , with true Sorrow for the Sin committed , and procure to repair the harm or offence done to my Neighbour , the best that possible I can: but I will be content , and right glad , with the shame , contempt , and abjection which thereby I have incurred , and if the one could possibly be separated from the other , I would sincerely cast away the Sin , and earnestly retain the Abjection.

II. But though we love the abjection and contempt , which followeth some evil or defect of ours ; we must not neglect the redress of the ill (that caused it) by convenient and lawful Means ; especially , when the evil is of some consequence and importance. As if I have some deformed loathsome Disease upon my Face , I will procure to have it cured , but not to have men forget the deformity which it caused.

If

If I have committed some foolry which is offensive to no man, I will not excuse my self at all; because although it was a defect, and a fault, it is not permanent, and therefore it needeth no excuse, but only for the abjection, shame, or contempt which befalls me for it, and to excuse that, is against Humility. But if through my unadvisedness and folly, I have offended, or scandalized any man; I will make amends for the Offence by some probable excuse, because it containeth a permanent ill; and that Charity obligeth me to blot out and deface it if I can.

12. To conclude, it happeneth sometimes, that Charity commandeth us to remedy and wipe away the abjection and contempt which we incur, because our Reputation and good Name, is necessary for the edification of our Neighbours. And in that case, though we remove abjection and contempt from our Neighbours eyes, lest he should be scandalized or troubled

bled thereby; yet must we carefully lock it up like a precious Jewel in our Heart, that we our selves may be edified thereby.

13. Perchance, thou wouldst learn of me, *Philotheus*, which Abjections amongst all, are to be esteemed best, and I tell thee plainly in one word, that those are most profitable to our Souls, and most acceptable to God, which happen to us, as it were by chance, by the course, condition and estate of our Life, because we choose them not, but receive them only from the Hands of God that sends them, whose Election and Choice, we know is always better for us than our own. But if we were to choose them our selves, then the greatest are the best for us: and those are to be esteemed greatest, which are most contrary to our Inclinations (so that they be conformable to our Vocation) for to speak the truth once for all, our own choice, spoileth in a manner, and bringeth to naught, all our Vertues.

14. O who will give us the Grace, to say from our Heart in all sincerity, with that great King? *I have made choice to be an abject in the House of God, rather than to dwell in the Tabernacles of Sinners?* None certainly can give us this Grace (dear *Philothheus*) but he that to exalt us, lived and died for us in such manner, that he was esteemed the out-cast of Men, and the most abject of the People.

15. I have told thee many things, *Philothheus*, which no doubt will seem somewhat hard unto thee when thou considerest them; but believe me, they will be sweeter than Sugar or Honey to thee; when thou dost put them in practise.

How

C H A P T E R V I I.

*How to keep our good Renown, in
the practice of Humility.*

I. **H**ONOUR, Praise, and Glory, are not given to men for every ordinary Vertue, but for some excellent and notable Vertue; for by Praise, we seek to perswade others to esteem the Excellency of some man, in whom such a Vertue excelleth: by Honour, we protest that we our selves do esteem him therefore: and Glory in my Judgement, is nothing else, but a certain Lustre, Splendor, or shining Brightness of Reputation, which riseth from the concourse of many Praises and Honours. So that Honours and Praises, are as it were precious Stones and Pearls, from whence Glory produceth his Lustre and Varnish, like to Enamel.

2. Now Humility not being able
to

to endure, that we should have any opinion of our own Excellence or Precedence before others, cannot likewise suffer, that we should hunt after Praise, Honour, nor Glory, which are due only to some kind of Excellency: but yet she consenteth to the advertisement of the Wise-man, who admonisheth us, to have care of our Credit; because good Renown is an estimation, not of any Excellency, but absolutely, of an ordinary Prudence, and Integrity of a well-governed Life, which Humility forbideth not to acknowledge in our selves, and so consequently willeth us to desire this Reputation.

3. True it is, that Humility would likewise condemn this Renown, if Charity stood not in need of it: but because it is one of the Foundations of Humane Society, and without it we are not only unprofitable, but also damageable to the Community in which we live, through the scandal which it receiveth by our ill Name, there

there, Charity requireth, and Humility accordeth, that we procure and most carefully conserve our good Renown.

4. Again, as the Leaves of Trees, though in themselves are of no great value, yet serve for very much, not only to beautify the Trees, but also for the conservation of their Fruits, whilst they be yet young and tender: so good Renown, of it self not much to be desired, is notwithstanding exceeding profitable, but for the Ornament of our Life, as also for the guard and conservation of our Vertues, especially while they are yet tender and feeble, as being but newly habituated in us. The obligation of procuring to be such in deed, as men think us to be, forceth a noble Courage, in a manner, with a sweet kind of Violence. Let us conserve our Vertues, my *Philothens*, as Jewels very acceptable to God the chief and sovereign Object of all our Actions.

5. But as they that would keep
O Fruit

Fruit very long, are not content to stew, confect and conserve them with Sugar, but withal put them into Vessels, fit and commodious for the preservation of them: so albeit the Love of God be the principal Preserver of our Vertues, yet we withal employ our good Name and Renown, as a thing most convenient to keep them in vigour.

6. Yet must we not be over-punctual, nor too curious and exact in conservation of our Reputation; for such Persons as are so tender and ticklish in their good Name, are like unto them, that for every slight Infirmary do take Physick. For as these imagining by such extraordinary care, to conserve their Health, do utterly overthrow it: so these zealous defenders of their Reputation, do altogether lose it by standing so much upon it, becoming therefore Phantastical, Murmurers, Pick-quarrels, and provoke the Malice of bad Tongues against them.

7. To

7. To dissemble an Injury offered, or to contemn it, is ordinarily a far better remedie, than the revenging or quarreling upon it; for contempt of Calumniation, makes them vanish away: whereas if we are moved and angered with them, we seem to confess and advow them as deservedly offered us. Crocodiles hurt none but those that do fear them; neither doth Detraction endamage any, but such as are aggrieved therewith. Excessive fear of losing our Estimation, argueth great distrust of the true foundation thereof, which is the sincerity and unfeigned uprightness of a vertuous Life, and good Conscience.

8. Towns that have wodden-Bridges over great Rivers, do fear lest they should be born down by every Flood, or increase of Waters: but they that have Bridges built of Stone, do not care, but only for extraordinary Inundations: So they that have a Soul well-grounded in Christian-Perfection, do contemn the ordinary excess and

overflowing of injurious Tongues, but such as know themselves weak in perfection, are disquieted with every blast of broad-mouthed Companions. And indeed (*Philothheus*) he that will have the good Opinion of all men, loseth it with all men, since it is impossible to please all men with one manner of carriage, and he deserveth to loose his Reputation, that seeketh to keep, or have it among them, whose Vices make them infamous.

9. Reputation and good Renown, is but a Sign whereby we may understand where Vertue is lodged, it is Vertue then, that must be preferred before all: wherefore if any cast and count thee an Hypocrite, because thou givest thy self to Devotion, or hold thee for a Coward, and base-minded Person, because thou hast put up an injury for God's sake; laugh at such mens Words and Opinions; for besides that such Judgments are only made by Fools, contemptible Ideots, or vain braggers, a man must not forsake

fake Vertue, nor stir out of the path of true Piety, although he should lose his Reputation and Fame: we must make more esteem of Fruit, than of Leaves, and prefer Interiour and Spiritual Vertues, before External and Corporal Goods.

10. It is Lawful to be Zealous, but not to be Idolaters of our Credit: As we must not offend the Eyes of the Good, so must we not seek to content the Malicious. The Beard is an Ornament to the Face of every Man, and large Tresses of Hair, Grace Womans Heads: If one pull away by the Roots (as it were) the Beard from the Chin, or the Hair from the Head, it will very hardly grow again; but if it be only cut and pulled, nay, tho' it should be shaven away altogether, it would soon grow again, and wax as copious as it was before. So altho' our Credit and Reputation be cut and shaven, as a Man may say, by a detracting Tongue (which *David* says is like to a sharp Razor) we must not therefore be dis-

quieted, for by and by it will spring forth again, not only as fair as ever it was, but much more sound and Beautiful. But if our Vices, dissolute Manners, and wicked Life, take our Reputation from us, it will scarce grow again, or be restored entirely, it is so in a manner pulled up by the Root. For the Root of true Reputation, is Vertue and good Life, and therefore, as long as that is alive in us, our Fame and Credit will always sprout and grow and bring forth Fruit of Honour and Estimation, due to Vertue.

II. When vain Conversation, unprofitable Familiarity, fond Friendship, and haunting of idle Company, hurt our Reputation; We must presently renounce and forsake them: for a good Name is of more price and value, than all vain Contentments and Pastimes. But if for the Exercise of Piety, for profit and encrease in Vertue and Devotion, for marching cheerfully towards eternal Happiness, Men grumble, repine, murmur, and cavil at us, then
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suffer these Mastives to bark against the Moon; for tho' they may be able for a time, or among some Men, to raise an ill Opinion against our good Name, and by that means as it were, shave and pull away that Ornament of our Vertues; they will notwithstanding spring up again as abundantly as before, and the Razor of these malicious back-biting Tongues, will be to our Credit, as the Gardeners Hook to the Vine, which by cutting off Leaves, and pruning some superfluous Branches, makes it become more Fruitful.

12. Let us fix our Eyes always upon our Saviour JESUS CHRIST Crucified for us, and march on confidently in his Service, simply and plainly, yet prudently and discreetly; and he will be the Protector of our Reputation: if he suffer it to be taken from us, it is either to Honour us with a far more glorious Renown, or at leastwise, to make us profit in the Exercise of Holy Humility, whereof one only Ounce, is better than a thousand Pounds

of Honours and Estimations. If we are unjustly Defamed, let us meekly and quietly oppose the plain Truth against false Calumniation: If then nevertheless cavils persevere, let us likewise persevere in humbling ourselves, resigning our Reputation together with our Soul into Gods Hands, we cannot place it in better security.

13. Let us serve God in infamy or good Fame, according to *St. Paul's* Example, that we may say to God with *David: For thee (O Lord) have I suffered shame, and Confusion hath covered my Face.* I except nevertheless certain enormous Crimes, so infamous, that no Man ought to suffer himself to be falsely charged with them, when he can lawfully disprove the Defamers: And certain Persons likewise, upon whose Reputation and Credit, the Edification of many Souls depends: for in these Cases, we must with tranquility and discreet Moderation stand upon the Defence of our Honour and good Name, according to the Doctrine of all Divines.

Of

C H A P T E R V I I I .

*Of Meekness and Gentleness towards
our Neighbours, and Remedies a-
gainst Anger.*

I. **T**He Holy Chrism, which by Apostolical Tradition we use in the Church of God, for Confirmations and Consecrations, is composed of Oyl of Olives, mingled with Balm, which besides other things, represents unto us the two dear and lovely Vertues, which shined in the Sacred Person of our Lord, and which he most particularly did commend unto us, as it by them our Hearts were especially to be Consecrated to his Service, and applyed to his Imitation: *Learn of me,* (says he) *for I am meek and humble of Heart.* Humility perfects us to Godward, and Mildness or Meekness towards our Neighbour. The Balm which (as I said before) sinks to the

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lowest place in all other Liquors, represents Humility : and the Oyl of Olives, which swimmeth alwaies above other Liquors, signifies Mildness and Affability, which among all Vertues, is most excellent, and of delighttullest appearance, as being the Flower of Charity : for Charity (according to *St. Bernard*) is then most perfect, when it is not onely Patient, but Mild also and Courteous.

2. But take heed, *Philothheus*, that this mystical Chrism, composed of Meekness and Humility, be indeed within thy Heart, for it is one of the greatest subtilties of the Devil, to make many a man very curiously study, to make a shew of these two Vertues in Words and exterior Complements, who not examining throughly their inward Affections, esteem themselves humble and meek, whereas indeed they are nothing so; which we may well perceive, because for all their ceremonious mildness and humility, at the least cross word given them, they puff
and

and swell like Toads, with marvellous arrogancy and impatience.

3. They say, that those who have taken the Preservative, commonly called, *The Grace of St. Paul*, swell not at all by the biting and stinging of Vipers, provided that the Preservative be not counterfeit: In like manner, when humility and mildness are true and unfeigned, they preserve from the burning sores and swelling humours, which injuries are wont to raise in mens Hearts. But if being stung and bit by the slanderous and malicious Tongues of our Enemies, we swell with fierceness, spight, and rage, it is an evident sign, that our humility and meekness, is not frank and free, but artificially counterfeited.

4. That Holy and Illustrious Patriarch *Joseph*, sending back his Brethren from *Egypt* to his Father, gave them this onely Advice: *Be not angry by the way.* I say the self-same to thee, *Philothens*, this wretched life, is but a way to the happy life of Heaven; let us
not

not be angry one with another in this way, but march with the Troop of our Brethren and Companions, sweetly, peaceably, and lovingly; and I mean we should do so roundly, without all exception. Be not angry at all, if it be possible; take no occasion or pretext, whatsoever be offered, to open the gate of your Heart to Anger, for St. James tells us very briefly, and without any distinction or reservation, *The Anger of man, worketh not the Justice of God.*

5. We must indeed resist the evil, and suppress the Vices of them that are under our charge, constantly and stoutly, but yet mildly and peaceably. Nothing so soon tameth the Elephant being angred, as the sight of a little Lamb; nothing breaketh so easily the force of Cannon shot, as soft Wool: We esteem not so much the Correction that proceeds from Passion, though it be accompanied with never so much Reason, as that which hath no other cause or beginning but Reason: For
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the Soul of Man being naturally subject to the Rule of Reason, is never subject to Passion, but tyrannically; and therefore when Reason is accompanied with Passion, she makes herself odious, her just Government being abased and villified, by the fellowship of the tyrannical Passion.

6. Princes do honour and comfort their People exceedingly, when they visit them with a peaceable Train; but when they come guarded with armed Troops, though it be for the good of the Commonwealth, their coming is always displeasing and injurious; for let them keep Military Discipline never so rigorously among their Souldiers, yet they can never bring it so to pass, but some disorder will always happen, whereby the good poor Man is injured. Even so, as long as Reason ruleth and exerciseth sweetly and mildly the Chastisements, Corrections, and Reprehensions due to Offences, although they be inflicted exactly and with rigour, every man loves and likes
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of it: But when she brings with her those armed Passions of Wrath, Choler, Spight, and Rage, Taunts, and Frownings (which St. *Austin* calls the Souldiers of Reason) she makes herself more dreaded than loved, and even her own heart, becomes thereby afflicted and ill handled.

7. Better it is (says the same glorious Saint, writing to his Friend *Pro-futurus*) to deny the entry to Anger, be it upon never so just and reasonable a cause, than to receive it, be it never so little into our hearts; for being once admitted, 'it is hardly got out a-doors again; for it enters like a little Branch, and in a moment waxes a great Tree; and if it can but gain the night of us, that the Sun do but set upon our Anger (which the Apostle forbids) converting it self into hatred and rancour, there is almost no remedy to be freed from it; for it nourishes it self with a thousand surmises and false perswasions; because never was there yet any angry man, that thought his anger to be causeless or unjust.

8. It

8. It is better then and easier, to learn and accustom ourselves, to live without choler, than to use our choler and anger moderately and discreetly: And it through imperfection and frailty, we find ourselves surpris'd and overtaken therewith, it is better to chase it away speedily, than to stand dallying, and as it were bargaining with it: For give it never so little leave, it will be Mistress of the Fort; and like the Serpent, which can easily draw in his whole body, where he can once get in his head.

9. But thou wilt say, how shall I repress and refrain mine Anger once heated and inflamed? Thou must, *Philothous*, at the first assault of choler, speedily assemble thy forces together, reflecting upon that which thou hast in hand, not rudely nor violently, but mildly and gently, though seriously and in all earnest: For as we see in the Audiencies and Assemblies of the Senates or Courts, the Ushers with crying of Peace, make more noise a
great

great deal, than those whom they bid to be silen: So it happens many times, that endeavouring with impetuosity and main force to assuage our Choler, we stir up more perturbation and trouble in ourselves, than the motion it self of Choler; had done before; so that the Heart being thus troubled, is no more Master of it self.

10. Secondly, after this soft and sweet straining of thy Powers, to reflect upon themselves, practise the Advice which St. *Austin*, being now old, gave unto the young Bishop *Auxilius*: *Do* (says he) *that which a man should do*. If that befall thee, which the Man of God said in the Psalm: *My eye is troubled for anger*, have recourse unto God, crying, *Have mercy upon me, O Lord*; that he may stretch forth his right hand to repress thy Choler; I mean, that we should invoke the Assistance of God, when we perceive ourselves shaken with Choler; imitating the Apostles, when they were tossed with winds and tempests upon the Wa-

ters;

ters; for he will command our Passions to cease, and cause a quiet calm to ensue. But I admonish thee, that alwaies the Prayer which thou makest against this passion of Anger which then possesse and presses thee, be exercised meekly, leisurely, and calmly, not violently, hastily, or turbulently; and this self-same rule must be observed in all Remedies which are applied against this Passion of Anger.

11. Thirdly, so soon as thou perceivest, that thou hast done some act of Choler, repair and redress the fault immediately, with another contrary act of Mildness, exercised promptly and sweetly towards the same person, against whom thou wast angry: For as it is a soveraign Remedy against Lying to unsay it, and go back from the Lye, even in the very place where thou toldest it: So it is an excellent salve against Anger, to apply suddenly, and out of hand, a contrary act of Mildness and Courtesie: for Green Wounds (they say) are easiest to be cured.

12. Fourthly, when thou art at repose and tranquility, and without any occasion or subject of Choler, make great store and provision (as they say) of Meekness and Gentleness, speaking all thy Words, and working all thy Actions, and using all thy Behaviour, in the sweetest, softest, and mildest manner thou canst; calling to mind, that the Spouse in the *Canticles*, had Hony not onely in her Lips, but also under her Tongue, that is, in her Breast: nor Hony onely, but Milk too: for so we must not onely use sweet and courteous Words to our Neighbour, but they must proceed also from the bottom of our Heart. Neither must we have this Hony - sweet mildness, which is pleasant and odoriferous, in our Conversation with Strangers and Forreigners abroad, but withal the Milk-sweet behaviour, and Fatherly or Brotherly carriage also within-doors, amongst our Domestical Friends and near Neighbours: Wherein they are greatly to seek, who in the Street are
like

like Angels, and within their House,
seem almost Devils.

C H A P T E R IX.

*Of Sweetness and Gentleness towards
ourselves.*

ONe of the best Exercises of Meekness, is that which we may practise towards our own selves; never despightfully fretting against our own Imperfections: For though reason command, that we should be displeased and sorry when we commit any faults, yet we must alwaies eschew all melancholy, despightful, and bitter displeasure; wherein many do egregiously offend, who, stirred up a little to Choler and Anger, are angry that they are angry, and fret and chafe to see themselves chafe; for by this manner of proceeding, their heart is (as a Man may say) soaked in Choler; and though it seems to them, that the second anger, conquers

quers and banishes away the first, yet notwithstanding, it opens an entrance and a passage for a new Choler at the first occasion that shall be offered. Besides that these Angers, Frettings and bitter Chafings against ourselves, tend to Pride, and have no other root nor beginning, but self-love, which troubles and unquiets the Soul to see it self imperfect.

2. The dislike then which we must have of our faults, must be a sober, quiet and settled dislike. For as a Judge punishes much better any Malefactor, when he gives Sentence, his Reason being untroubled with Passion, & his Spirit in calm, then if he should pronounce the Sentence with a passionate Mind, because Judging in Passion he chastises not the faults according as they are but according as he himself is: So we correct our selves much better, by calm and settled Repentance, Than by lower fretting, and fuming dislike; for Repentance done with violence of Passion, is never according to the heaviness of our fault,
but

but according to the sway of our inclinations. For example:

3. He that much affects Chastity, will vex himself with an unspeakable bitterness, for the fault that he should commit against it, and will but laugh at a gross slander and detraction proceeding from him. On the other side, he that hates the Sin of Detraction, will afflict his Soul for murmuring a little, and make no reckoning of a grievous fault committed against Chastity, and so of others. And this springs from no other fountain, than that they judge not their Conscience by Reason, but by Passion.

4. Believe me, *Philothheus*, as the good Advices of a Father, given sweetly and heartily to his Child, have far more operation to correct him, than Choler and Indignation: So when our Soul shall have done any fault, if we reprehended it with a quiet and sweet reprehension, more by Compassion, than by Passion, and gently encouraging our selves to amendment, the
Re-

Repentance conceived thereupon, will penetrate farther, and sink deeper in us, than a fretful, angry, and storming Repentance.

5. For my part, if (for example, I had a great Affection and desire) not to fall into the Sin of vain-Glory, and yet notwithstanding should have fallen grievously into the self-same Vice, I would not reprehend my Soul in this manner: Art thou not a miserable and abominable Caytif, that after so many resolutions, hast suffered thy self to be carried after this Vanity? Fy for shame, lift not up thy Eyes to Heaven, Blind, Impudent, Traitorous, and Disloyal to thy God, and such-like chafing tumes of reprehension; but I would reprehend it rather with Reason, and compassionately in this sort. Ah, my poor Heart! we are now fallen into the Ditch, which we had so resolutely determined to escape.: Well, let us out again, and forsake it hereafter for ever. Let us yet again call upon the Mercy of God, and trust in it, and hope

hope that he will Lovingly assist us , to make us henceforward more constant , and so let us turn into the plain way of Humility. Courage, my Soul, from this day we will stand upon our watch and guard , God will aid us , we shall prosper by his Grace. And upon this gentle reprehension , would I build a sound and firm Resolution , never to fall again into that Fault , using to that end , the means convenient, especially the Advice of my Director.

6. But it notwithstanding , one find that his Heart is not sufficiently moved with this sweet manner of Reprehension ; he may reproach the fault to himself, and check his Soul somewhat roughly , to raise a vertuous shame in it ; providing , that after he has thus roundly rated and reviled his Heart , he end sweetly and meekly , concluding all his Chiding with a mild , quiet confidence in God , Imitating that great Penitent, who seeing his Soul Afflicted , eased it in this manner : *Why art thou sad, O my*

my Soul, and why dost thou trouble me? Hope in God, for I will confess unto him, the saving Health of my Countenance, and my God.

7. Raise up again thy Heart therefore from his fall, with all repose, quiet, and humble thy self heartily before God, acknowledging thine own Misery, not much wondring at thy fall; for it is not strange that Weakness should be feeble, or Misery Wretched. Yet for all that, detest from thy Heart, that thou hast so often offended God; and with chearful Courage and humble Confidence in his Mercy, return to the Path of Vertue from which thou hast swerved.

That

C H A P T E R X.

That we must handle our Affairs with Diligence, but not with too much eagerness and solicitude.

1. **T**He Care and Diligence which we ought to have in our business, are things much different from Solicitude, Care, and over-much earnestness. The Angels have Care of our Salvation, and do procure it diligently; for all that they take no Thought, they are not solicitous therefore, for Care and Diligence in our Cause, belong to their Charity: Solicitous and vexing Thoughts, are clean contrary to their Felicity; for Care and Diligence may be accompanied with tranquillity and peace of Mind, but Solicitude is always joyned with trouble of Spirit.

2. Be careful then and diligent in all thy Affairs, for since God has com-
P mended

mended them to thy trust and charge, it is his Will that thou take Care of them : But if it be possible, be not Solicitous, take no Thought for them, undertake them not with Anxiety and too much Fervour: Force not thy self in the matter, for all violent Impressions trouble the Judgment, blind Reason, and hinder us from doing well, that which we desire to do over-eagerly.

3. When our Lord reprehended St. *Martha*, he said, *Martha, Martha, thou art Solicitous, and troublest thy self about many things.* Where thou seest, if she had been only careful, she had not been troubled, but because she was full of Solicitous Thoughts and Unquietness, she vexed and troubled herself, and for that cause did our Lord reprehend her. Rivers which glide smoothly through the Dale, bear great Boats, and rich Merchandize; and the Rain which falls gently in the Champion-Country, makes the Ground to abound in Grass
and

and Corn, but Brooks and Rivers, which run with violent down-falls, or great overflowings, ruine the bordering Villages, and are unprofitable for Traffick; and likewise, Tempestuous and stormy Showres, spoil both Fields and Meadows.

4. Never came Work to be well done, that was followed with too much earnestness. We must dispatch with leisure. A soft Fire makes sweet Malt, (as the old Proverb says) he that makes too much haste (says *Solomon*) is in danger of stumbling or hurting his Feet. We end our Affairs soon enough, when we end them well enough. Drones make more humming than Bees, and fly much more hastily, but they make Combs only, and not Hony: So they that take excessive Thoughts, and go about their business with over-much Sollicitude, ordinarily, neither do much nor well.

5. Flies disquiet us not by their strength, but by their number: And great Affairs do not vex us so much,

as a number of Affairs of little value; whatsoever Affairs then befall thee, receive them contentedly with meekness and repose of Spirit, and endeavour to dispatch them by due order. one after another, for if thou strive to do them all at once, the over-much Labour will tire and weary thee, and make thee groan under the Burthen, and disable thee from bringing any thing to good end.

6. In all thy business, repose thy self wholly upon Gods Providence, by whose only means thy designments will grow to a good effect; yet nevertheless, for thine own part be diligent, and do thy endeavour fair and softly, co-operating with Gods help: and thus doing, believe what success soever follows the endeavour, is most profitable for thee, (if thou placest thy confidence in God as thou shouldest) however it seem good or bad according to thy own particular Judgment. Like as little Children who with one hand hold fast by their Father, and with the other

other gather Strawberries or Primroses along the Hedges : So whilst thou managest the Affairs of this World with one hand, lay hold with the other upon the Providence of thy heavenly Father ; turning thy self toward him from time to time, to see if thy Husbandry and Labours be pleasant unto him.

7. And take heed about all things that thou let not go his hand, or become unmindful of his Protection ; for so thou wilt not be able to go one only step without falling to ground. My meaning is (*my Philothens*.) that amidst thy Affairs and common Occupations, which require not so earnest attention, thou think upon God more than upon thy Affairs ; and when thy Affairs are of so great importance, that to be well done, they require thy whole Attention, then also oftentimes thou must reflect upon God : And as they that sail upon the Sea, to arrive at the desired Coast, look more often up to Heaven, than down upon the

Sea whereon they Sail: Do thou so,
and God will work with thee, in thee,
and for thee, and all thy Labours shall
be seconded with Consolations.

C H A P T E R X I.

Of Obedience.

1. **C**harity only places us in the height of Perfection; but Obedience, Chastity, and Poverty are three excellent instruments to attain unto it. Obedience consecrates our Soul, Chastity dedicates our Body, Poverty applies our Goods and Substance, to the love and service of Almighty God. These be the three Branches of the Spiritual Cross, which every Man must bear, all three grounded upon the fourth under-branch, which is Humility.

2. I will not say any thing of these three Vertues, as they are Vowed solemnly, for so they appertain only

to Religious Persons; nor as they are professed by a simple Vow; for tho' always a Vow gives a particular value and merit unto all Vertues, yet for the purpose which here we pretend, it is not necessary they should be vowed, so that they be well observed. When they are vowed solemnly, they place a Man in state of Perfection, but to come to Perfection it self, it suffices that they be well observed; for there is great difference betwixt the state of Perfection, and Perfection it self; all Bishops and Religious are in the state of Perfection, and yet all attain not to Perfection, as we see, but too too often. Let us endeavour then, *Philothheus*, to Practise well these three Vertues, every one of us according to our Vocation: For tho' they promote us not to the state of Perfection, they will bring us to Perfection it self; and we all have obligation to practise these Vertues, tho' not all after one fashion.

3. There are two sorts of Obedience; the one Necessary, the other

Voluntary: by Necessary Obedience, thou must obey thy Ecclesiastical Superiours, as the Pope, Arch-bishops, Pastors, and such as are their Deputies: thou must obey thy Civil Superiours, to wit, thy Prince, and his Magistrates, which he hath established over thy Countrey: and finally, thou must obey thy Domestical Superiours, Father and Mother, Master and Mistres. This Obedience is called Necessary, because no Man can exempt himself from the Debt and Duty of Obeying the aforesaid Superiours, whom God hath placed in Authority, to Command and Govern each one according to the charge appointed unto him over us.

4. Do then that which they command, and that is necessary Obedience; but to do this more perfectly, their Counsels also must be followed and their inclinations and desires, so far as Charity and Prudence will permit thee. Obey them, when they command such things as are agreeable to
thine

thine own Will, as to eat, to recreate thy self: for though it seem not great Vertue to obey in these occasions, yet would it be a great Vice to disobey in them. Obey them when they command things that are indifferent in themselves, or in thy Judgment, as to wear this or that Habit, to go this way or that way, to sing, or to be silent, and it will be very commendable Obedience: Obey them when they command hard, displeasing, and uneasie things, and it will be perfect Obedience.

5 Obey, I say, sweetly without reply, promptly without delay, cheerfully without repining, and above all, obey lovingly, for love of him, who for our love made himself obedient, even to the Cross, and who (as *St. Bernard* saith) choole rather to lose his Life, than to lose Obedience.

6. To learn to Obey easily thy Superiours, accustom thy self to condescend and follow the will of thy equals, giving

giving place to their Opinions, when they are not vicious or naughty, without all strife, wrangling or contention, accomodate thy self willingly to the desires of thy Interiours, so far as Reason may permit, and never exercise any imperious Commands over them, so long as they are Good and Verruous. It is a great deceit and errour in us, to imagine that we would Obey more easily, if we were Religious, when we find ourselves Rebellious to such as God hath placed over us.

7. We call that Obedience Voluntarie, whereunto we bind and oblige ourselves by our own Choice and Election, and which is not imposed upon us by any other. Men choose not ordinarily their Prince, their Bishop, their Father or Mother, nor many times Men their Wives, nor Women their Husbands; but they choose their Ghostly Father, and Spiritual Director. If then thou choose by Vow, to obey (as we said above, that the Holy Mother Theresa, besides

sides her Obedience, solemnly vowed to the Superiour of her Order, bound her self by a simple Vow to Obey Father *Gratian*) or if without a Vow thou Dedicate thy self to the Obedience of some Guide and Governour, yet alwaies is this Obedience termed Voluntary, because it is grounded upon our Free-will, & depends upon our own Election.

8. We must obey all our Superiours, but every one in that, in which he hath charge over us: as in that which belongeth to Civil Policy, and Publick Affairs, we must obey our Prince, our Prelates, in that which belong to Ecclesiastical Matters: our Father, our Husband, and our Master, in Domestical Business; & our Ghostly Father or Spiritual Director, in the peculiar guiding of our Conscience and Soul.

9. Cause thy Ghostly Father, to order, dispose, and impose, all the Actions of Piety, which thou shouldst exercise, for so they will be the more excellent, cloathed with a double Beautie and Merit; the one taken from
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from themselves, because they are good of their own Nature and Substance; the other taken from thy Obedience to thy Director, in vertue whereof thou dost perform them. Happy are the Obedient, for God will never suffer them to go astray.

CHAPTER XII.

Of the Necessity of Chastity.

1. **C**Hastity is the Lilly of Vertues, it maketh men equal to Angels. Nothing is beautiful but by Purity, and the Purity of men, is Chastity. Chastity is called Honesty, and the profession thereof, Honour: it is named Integrity, and the contrary thereof, Corruption. In few words, Chastity hath this Excellency apart, to be jointly, the beautiful and lovely Vertue of Soul and Body.

2. It is never lawful to receive any unchast delight from our Bodies in any sort

fort whatsoever, but onely in lawful Marriage; for the sanctity of that Sacrament by just recompence, repairs the loss we receive in that kind of pleasure. And yet even in Marriage, the honesty of the intention must always be kept, that though there be some indecency in these delights taken, yet there is always purity and cleanness, in the intention and will that receives it.

3. The chaste Heart, is like *the Mother-Pearl*, which receiveth no drop of brackish Water, but onely the Dew that falls from Heaven; and a chaste Heart admits no Pleasure, but onely in Marriage, which is ordained from Heaven: Excepting onely the lawful delight of Marriage, it is not lawful so much as in thought, to entertain voluntarily and deliberately, any voluptuous or carnal delight.

4. The first degree of this Vertue, may be (*Philotheus*) to take heed of entertaining any kind of pleasure, that is prohibited or forbidden; as all those
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are, which are received out of Marriage; and those likewise which are taken in Marriage, but not according to the rule of Marriage. For the second degree, refrain as much as is possible, from all unprofitable and superfluous delights, although lawful and permitted. For the third degree, fix not thy Affection upon the pleasures and delights, ordained and commended in Marriage itself; for though it be lawful to use the delights, which are necessary for the end and Institution of Matrimony, yet for all that, we must never fix our heart thereupon.

5. All Persons and Estates need this Vertue. They that are in Widowhood, must have a courageous and strong Chastity, to avoid not only the present or future objects and occasions of delights, but to resist the imagination which lawful pleasures received in Marriage in former times, may breed in their remembrance. their minds therefore being more subject to unclean Allurements and unchast Impressions;

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For which cause, St. *Augustin* admires the purity of his dear Friend *Alypius*, who had wholly despised and forgotten the pleasures of the flesh, though tasted by him sometime in his Youth.

6. And truly we see, that when Fruits are not yet tainted with rottenness, they may be well preserved, some in straw, some in sand, and some in their own leaves; but being once tainted with a little rot, it is almost impossible to preserve them long, but by confiting or conserving them in Honey and Sugar: Even so Chastity which is not yet violated, may many ways be guarded and kept whole and untouched: but being once corrupted, though but a little, cannot be preserved, but by an excellent Devotion, which (as I have oft repeated) is the Honey and Sugar of the Mind.

7. Virgins have need of a marvelous, simple, and tender Chastity, not suffering the touch of any thing contrary to their cleanness, but to banish without all delay from their very thoughts

thoughts, all sorts of curious conceits, representations, or remembrances of carnal Pleasures; which indeed deserve not that men should desire them, since Asses and Swine are more capable of them than men. Let these pure and lovely clean Souls therefore, never doubt, but that Chastity is incomparably better, more delightful, and more honourable, than any pleasure contrary thereunto.

8. Great St. *Hierome* says, the Devil endeavours violently to force Virgins to desire the trial of these fleshly Pleasures, presenting and painting them to their thoughts infinitely more pleasant and delicious, than indeed they are; which many times troubles them much, esteeming (as the Saint says) that to be more sweet, which they have not as yet tasted.

9. The little Butterflie, seeing the flame of a Candle, hovereth curiously about it, to prove whether it be as sweet as it is fair; and forced with this fancy, ceases not till she burns herself
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to death at the very first trial: so these young Folk, suffer themselves oft-times, to be seized with the fond and false imagination, which they frame of the pleasure of voluptuous flames, that after many curious thoughts upon them, in fine they cast themselves utterly away in the trial of them; More sottish and foolish in this, than the Butterflie, which has some occasion to imagine that the flame is sweet, because it is beautiful; whereas these fond Fools, knowing that the pleasures which they hover about, are indecent and dishonest, abstain not for all that to persecute their beastly and brutish delectation.

10. As for married Folk, though the common people cannot be perswaded thereto, yet is the Vertue of Chastity most necessary to them: for Chastity of Marriage, consisteth not in abstaining absolutely and wholly from carnal pleasures, but in being Continent, Moderate, and Temperate in the use of them. Now as this Commandment

ment (*Be angry, but sin not*) is in my Opinion harder than this, (*Be not angry*) which is rather given to avoid anger, than to rule and govern it: so is it far easier to keep ones self altogether from fleshly delights, than to keep due moderation and temperance in them. True it is, that the holy License of Marriage, hath a particular force and vertue, to extinguish and allay the heat and fire of Concupiscence: But the frailty of them that enjoy this License, passes easily from permission to dissoluteness, and from the use to abuse.

11. We see many rich Men to rob and spoil, not for Want, but for Covetousness; so likewise we see many married Folk, to exceed in Intemperance and Lasciviousness, notwithstanding the lawful Objects, wherein they might and should contain their Desires: their unbridled Concupiscence being like Wild-fire, which runs scorching and burning here and there, without resting in any one place. It is alwaies

waies dangerous to take violent Purgations; for if one take more than they should, or if they are not well prepared, the poor Patient receives much damage thereby. Marriage was blest and ordained in part, for a Purgation and a Remedie against Concupiscence; and it is, no doubt, a very good Remedie; but yet violent, and consequently somewhat dangerous, if it be not discreetly applied.

12. Moreover, the variety and change of Humane Affairs, besides often and long Diseases, do many times separate Husbands from their Wives; and therefore Married Folk do stand in need of two kinds of Chastity; the one for absolute abstinence from fleshly Delights, when occasions occurring do separate them; the other, for moderation and temperate use of Marriage-Pleasures, when they live together. St. Catharine of Sienna, saw amongst the Damned, very many Souls most grievously tormented, for violating the Sanctity of Holy Marriage; not for the
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the greatness of the Sin, (as St. *Catherine* understood,) for Murthers and Blasphemies are much more enormous: but because when they used these pleasures unlawfully, they made small Conscience of them, and therefore continued the longer in them.

13. Thou seest then that Chastity is necessary for all sorts of People: *Follow Peace with all Men* (saies the Apostle) *and Holiness, without which no Man shall see God.* Where, by Holiness, is understood Chastity, as St. *Hierome* and St. *Chrysostome* observe. No, my *Philotheus*, none shall dwell in his Holy Tabernacle, that are not pure of Heart; and as our Saviour himself saies, Dogs and Unchast shall be banished from thence, and *happy are the pure of Heart, for they shall see God.*

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C H A P T E R XIII.

Advices how to preserve Chastity.

I. **B**E exceeding diligent to withdraw thy self from all occasions and baits of Incontinency, for this Vice works insensibly and unperceived: and from very little beginnings, proceeds unto great inconveniencies. It is always more easie to a void damage before it come, than to repress it when it is happened.

2. Mens Bodies are like Glasses, which cannot be carrid together touching one another, without danger of breaking; and like Fruits, which are they never so sound and well-seasoned, yet by touching one another, are tainted with rottenness. Water it self in a Vessel, be it never so fresh, being once touched by any Beast, cannot long time be preserved in its freshness. Never suffer any Man (O *Philothous*,)
to

to touch thee uncivilly, either for Mirth, or for Favour: For tho' peradventure Chastity may be preserved in those Actions, that are more of lightness than of malice: Yet the purity and flower of Chastity, receives some detriment and loss by them. But to suffer thy self to be touched dishonestly by any, is the utter ruine and overthrow of Chastity.

3. Chastity depends on the Soul, as of her Original Root, and respects the Body, as the matter about which she works. This is the Cause that she may loose herself by all the exterior Senses of the Body, and by the temptations and desires of the Soul. It is Lasciviousness to behold, to hear, to speak, to smell, or touch any dishonest thing, when the Soul observes it, dallies in it, and takes delight and pleasure therein. St. Paul in one Word says, *Let not Fornication be so much as once named amongst you.*

4. The Bees not only refuse to touch any Carrion, but hate it extreemly, and

and therefore flee hastily from all unfavoury smells proceeding from it. The Sacred Spouse in the *Canticles* is said, to have her Hands so full of Myrrh, that it drops down from her Fingers, and Myrrh preserves from corruption; her Lips are coloured with a blushing Vermillion, betokening modesty and shamefac'dness in Words; her Eyes are of Doves, for their purity; she wears Golden Ear-Rings, as never daring to hear of any uncleanness; her Nose is compared to the Cedars of *Libanus*, that are incorruptible: Such ought to be the Soul of CHRIST'S Servant; Chaste, Honest, clean in Hands, Lips, Eyes, Ears, and all her Body.

5. To this purpose will I tell thee, what the Ancient Father *John Cassian* reports, as from the Mouth of St. *Basil the Great*, who speaking of himself, said, *I know not what belongs to Women, yet am I not a Virgin*. For truly Chastity may be lost as many waies; as there are kinds of Lasciviousness and flesh-

fleshly Delights, which according as they are great or little, so do they weaken, wound, or kill it out-right. There are certain particular Friendships, and indiscreet foolish sensual Passions, which to speak properly, do not violate and corrupt Chastity, but yet do greatly weaken it, and stain the beautiful white of this Vertue.

6. There are other familiarities and passionate Friendships, not only indiscreet, but vicious; not only fond, but dishonest withal; not only sensual, but carnal: And by these, Chastity is at least sorely hurt and wounded: I say at the least wounded, because it dies and perishes altogether, when these dalliances and wanton Actions, do cause in the Flesh the uttermost effect of voluptuous Delight: for then it is lost more vilely, wickedly, and detestably, than when it is corrupted by Fornication, Adultery, and Incest; since these latter kinds of dishonesty, are only Sins; but the former (as *Ter-tullian* saies in his Book of Chastity,
or

or Shamefastness) are certain Monsters of Iniquitie.

7. Now neither *Cassian*, nor I myself think, that *St. Basil's* Words are to be understood of any such filthy disorder, when he said of himself, that he was no Virgin, but he said so only for unchaste and voluptuous Thoughts, which tho' they defiled not his Body; yet did they contaminate his Soul of the puritie and chastness, whereof all generous and noble Spirits are exceeding Jealous.

8. Haunt not the companie of unchaste Persons, principally, if withal they be shameless and impudent, as for the most part they are. For as the He-Goats licking the sweet Almond-Trees with their Tongues, do make them degenerate into bitter Almonds: So these wanton Souls, infected with the stinch of fleshly Lusts, do scarce speak to any of either Sex, but they make them in some sort fall from the cleanness of their Chastity: they bear Poison in their Eyes and in their

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Breath,

Breath, like Basilisks. But contrariwise, keep Companie with Chaste and Vertuous People: Meditate and read often Holy things; for the Word of God is Chaste, and makes them Chaste that delight therein; which made *David* compare it to the Topace, a precious Stone, whose propertie is to assuage the ardour of Concupiscence.

9. Keep thy self alwaies near and close to **JESUS CHRIST** Crucified: Spiritually by Meditation; and really by Holy Communion: For as they that lie upon the Herb *Agnus castus*, become themselves Chaste; so thou resting and reposing thy Heart in, and upon God, (who is the true Chaste and Immaculate Lamb) thou shalt soon perceive thy Soul cleansed from all kind of Lasciviousness.

CHAPTER XIV.

*Of Poverty of Spirit, to be observed
in Riches.*

I. **B**lessed are the poor in Spirit,
for theirs is the Kingdom of
Heaven : Accursed then be the rich
in Spirit, for the Misery of Hell is for
them ; I call him rich in Spirit, who
has Riches in his Spirit, or rather has
his Spirit wholly busied and burried in
his Riches. The *Alcyons* make their
Nests no bigger than the palm of a
Hand, and leave only one little hole
in them on the upper-side ; then do
they place them upon the edge of the
Sea-shore, and frame it so firm and
sound in all parts, that when the Waves
do chance to hoise themselves up, yet
the Water can never get in, but they
remain floating above the Waves, ha-
ving alwaies as it were, the upper-hand
of the Sea, even in the midst of the
Sea.

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2. The heart (dear *Philotheus*) must be in the self-same manner, open only to Heavenward and impenetrable, never giving place to Riches and transitory Goods, with which if thou chance to abound, yet keep thy Heart free from doating on them with too much Affection: let it in the midst of great Wealth, be always, Master above thy Riches, nor beneath, frank and free out of them. No, no, lodge not this Ecclestial Spirit of thine, in these base earthly Goods, let it be always over them, never in them.

3. There is great difference betwixt having Poison, and being Poisoned. All Apothecaries almost, have Poison to use at divers occasions, but they are not for all that empoisoned, because they have not Poison in their Bodies, but in their Shops; and so thou mayst have Riches, without being empoisoned as all with them: If thou keep them in thy Bags, or in thy House, and not in thy Heart. To be Rich in Deed, and Poor in Thought, and
De-

Desire, is the greatest Felicity of a Christian: For he hath by that means, the Commodity of Riches for this World, and the Merit of Poverty, for the World to come.

4. Ah! *Philothous*, no man will confess himself to be covetous, every one contemns it in Words with that baseness and vileness of Heart: They lay their excuse upon the great charge of Children which urges them; upon the rule of Wisdom, which requires, that Men should diligently lay up means to live; they never have too much, some necessities are always found out to get more. Nay the most covetous Wretch of all, will not only not confess himself to be such, but thinks in his Conscience, that he is not covetous. No forsooth, is he not; for covetousness is a Monstrous Ague, which makes itself so much more insensible, by how much more violent and burning it is.

5. *Moses* saw that holy Fire, which burned in the Bush, and yet consumed

med it not at all : But this profane Fire, consumes and devours the covetous Person , and yet burns him not ; nay , in the midst of his heats and ardour , he boasts of the coolest refreshing Air that heart could wish, and esteems his insatiable and unquenchable draught , to be a natural and delectable thirst.

6. If thou desire long , ardently , and unquietly the Riches which thou hast not , it is but a jest to say , that thou desirest not to come by them unlawfully , neither dost thou leave to be covetous for all that. He that desires a long time with burning thirst , and unquiet wishes to drink , albeit he desire Cold Waters only , yet he gives sufficient witness , that he is troubled with an Ague.

7. O my *Philothens* I know not, whether it be a just desire, to desire to have justly, that which another possesses justly, for it seems to me, that by such desires, we will profit ourselves by the damage of others. He that justly possesses any
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Commodity, has he not better right to keep it justly, than we to desire to have it justly? And why then stretch we our desire to his Commodity, to dispossess and deprive him of it? Altho' this could be a just desire, yet verily it is not charitable; for we ourselves would not in any case, that another Man should desire, no not justly, to have that, which we do, and will, justly retain. This was the Sin of *Achab*, who desired to have *Naboth's* Vineyard justly, which *Naboth* much more justly desired to keep: *Achab* desired it continually, ardently, unquietly, and therefore offended God.

8. Expect (my *Philothous*) to desire thy Neighbours Goods, till he himself desires to part from them, for then his desire will make thy desire to be not only just, but Charitable also. For I give thee leave, to have a diligent care, to augment thy substance and wealth, so that it be done, not only justly, but quietly also, and Charitably.

9. If thou affect much the Goods which thou hast not, if thou art much troubled about them, setting thy Heart, and bending all thy Thoughts to gain them, and fearing with a feeling apprehension to lose them; believe me, that thou hast yet the fit of this burning Ague of Avarice. For they that have such Fits, drink the Water that is given them with a hasty greediness, and a certain attentive pleasure, which healthy Men accustom not to have. It is impossible to take great pleasure in a thing, but that our Affection is much placed upon it.

10. If thou chance to suffer any loss of thy Goods, and feel thy Heart clogged with Sorrow, and afflicted therewith; believe me, *Philothens*, thou bearest over-much Affection to them; for nothing so much witnesses the love we bear to a thing which we have lost, as the affliction and discontent which we shew for the loss.

11. Desire not then with a full deliberate and earnest desire, the Wealth
and

and Commodity which thou hast not, and settle not thy Heart upon that which already thou hast; discomfort not thy self for the losses which befall thee; and then thou shalt have some Reason to say and believe, that being rich in Effect, thou art notwithstanding poor in Affection, that thou art indeed poor in Spirit, and consequently, that the Kingdom of Heaven appertains unto thee.

C H A P T E R X V.

How to practise true and real Poverty, remaining notwithstanding really Rich.

I. **T**He Painter *Parrhasius*, represented in his Pictures, the People of *Athens*, by a most witty Invention, Painting out their divers and variable Humours, Cholerick, Unjust, Unconstant, Courteous, Gentle, Merciful, High-minded, Proud, Hum-
Q 5 ble,

ble, Hardy and Cowardly: and all this together. But I (my dear *Philothews*) would do more than all this, for I would put into thy Heart, Riches and Poverty both at once, a great contempt of Temporal Affairs.

2. Take much more care to make thy temporal Goods profitable, and gainful, than worldly men do. Tell me, the Gardiners of great Princes, are they no more curious, and diligent to deck and trim up the Gardens they have commended to them in charge, than if they were their own in propriety? And what is the Reason thereof? because without doubt, they consider those Gardens, are Kings and Princes Gardens, unto whom they desire to make themselves acceptable by their good Service. My *Philothews*, the Wealth and Possessions which we have, are none of ours, God hath committed them unto our Charge to cultivate them, and his Will is, that we make them profitable and gainful: and therefore we do him good Service
when

when we take care of them. But this care must be in us greater, and constanter, then worldlings have of their Riches, for their labours are for the love of themselves, and ours must be for the love of God.

3. Now as Self-love is violent, troublesome, and hastie; so the care that we take to satisfie this Self-love, is full of Vexation, of Anguish, and Disquiet; and as the love of God, is sweet, peacable, and quiet: so the care which proceeds from it, altho' it be even about worldly Goodness, is both amiable, sweet, and gracious. Let us than have this gracious care of preserving, yea, & of increasing our temporal Commodities, whensoever any just occasion shall present itself, and so far forth, as our Estate and Condition requireth: for God will that we do so, for the Love of him.

4. But take heed that Self-love deceive thee not, for some time it counterfiteth so craftily the Love of God, that thou wouldst verily think it were the same. Now that it deceive thee
not,

not, and that this care of thy temporal Goods, turn not into secret Avarice, over and above that which I said in the Chapter going before, we must very often practise a true, real, and actual Poverty, in the midst of all the Riches and Wealth that God hath given us.

5. Always then abandon some part of thy Goods, bestowing it upon the Poor with a willing heart; for to give away that which one hath, is to impoverish himself willingly, and the more one giveth, the more poor he becometh. True it is, that God will pay it, and render it all again, not only in the next World, but even in this present Life; (for nothing so much prospereth our temporal Estate, as Alms-giving) but notwithstanding, until such time as God doth restore and pay that which thou hast thus given, thou remainest by so much poorer indeed than thou wast. O, how Holy and Rich is that Poverty which cometh by Alms-Deeds.

6. Love

6. Love poor Folk and Poverty, for so shalt thou become poor indeed, because as the holy Scripture teaches, *We are made like the things which we love.* Love makes Lovers fellows add equals: *Who is weak* (says St. Paul) *with whom I am not weak?* He might have said likewise, Who is poor, with whom I am not poor? for Love made him like to those whom he loved. If then thou love the Poor from thy heart, thou shalt be truly Partaker of their Poverty, and become as poor as they: But if thou love the Poor, witness this thy Love, by going often among them; be glad to see them in thine own House, and visit them in theirs; keep them company willingly; rejoyce that they approach nigh thee in the Church, in the Street, and elsewhere. Be poor in talking, speaking, and conversing courteously among them; but be rich-handed, giving them liberally of thy Goods, as having more abundance.

7. Wilt thou go on step farther, my *Philothens*: Content not thy self to be poor,

poor, but procure to be poorer than the Poor themselves: But how may that be? The Servant is inferiour to his Master, be thou then a Servant of the Poor; go and attend on them in their Beds when they are sick; I say attend on them, and serve them with thine own hands; be their Cook thy self; and at thine own expence be their Landress and Bleacher of Linnen. O *Philotheus*, this manner of Service is more glorious than a Kingdom.

8. I cannot sufficiently admire the ardent Affection, with which this Counsel was put in practise by *St. Lewis*, one of the greatest Kings under the Sun, and I mean one of the greatest in all kind of Greatness and Excellency: He waited oft-times at the Table of the Poor, whom he nourished, and caused three poor Men almost every day to dine at his Table, and eat himself often the reliques of their Potage, with such a love, as the like hath not been seen. When he visited the Hospitals of sick Folks (which he did ve-

ly often) he served them ordinarily which had the hottest and loathsomest Diseases, as Cancers, and such-like: and performed all this Service unto them bare-headed, and kneeling on the ground, considering and respecting in their Persons, the Saviour of the World; and cherishing them with as tender a Love, as any sweet Mother could do her onely Child.

9. *St. Elizabeth*, Daughter to the King of *Hungary*, oftentimes put herself amongst the Poor; and for her recreation, sometimes would Apparell herself like a poor Woman amongst her Ladies, saying unto them, *If I were poor, thus would I attire my self.* O good God (*Philotheus*) how poor were this Prince and Princess, amidst their Royal Riches! and how Rich were they in this their admirable Poverty! Blessed are they that are poor in this sort, for unto them belongs the Kingdom of Heaven: *I was hungry, and you gave me to eat; I was naked, and you cloathed me; possess you the Kingdom*
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dom prepared for you from the foundation of the World, will the King of the Poor, and of Kings, say at his great Dooms-day.

10. There is no man but upon some occasion, one time or other shall stand in need of some Commodity: Sometimes comes a Guest, whom we ought or would entertain Royally, and for the present we have nothing to receive him in good sort withal: Sometimes our best Apparell is in one place, and we ourselves in another, where occasion requires that we should go better cloathed. It happens another time, that all the Wines of our Cellars do work and lose their taste, so that there remains onely low and green Wines for our own use. Another time in a long Journey, we light upon some Cottage to lodge in, where all things are lacking, where there is neither Table, nor Chair, nor Bed, nor Chamber, nor any to serve us. To be brief, it is a very ordinary thing, to stand oft-times in need of some necessary Commodity,

rie, though we are otherwise never so Rich. Well, this is to be Poor in effect, and in very deed, when we lack these things: Rejoyce, *Philotheus*, in such occasions, and accept them with all thy heart, and suffer them chearfully for Gods Love.

II. When some inconvenience befalls, that impoverishes thee either of a great deal, or of a little, as Tempest, Fire, Inundations, Dearth, Thieves, Process, Persecution, or the like; O then, *Philotheus*, is the time indeed to practise Poverty of Spirit, receiving with mildness this loss and diminishing of our Wealth, and accommodating ourselves patiently and constantly, to this unexpected impoverishment *Esau* presented himself to his Father, with his hands all hairy, and so did *Jacob* likewise; but because the hair that covered *Jacob's* hands, stuck not to his own Skin, but to his Gloves, one might have taken away the hair from him without hurting him; but because the hair of *Esau's* hands grew upon his own Skin,

Skin, and not upon his Gloves, being hairy by Nature, he that would have endeavoured to pull off his hair, should have put him to pain and torment, and he would have strived and swear to defend himself from fleaing.

12. When our Riches cleave to our very Soul, if a Tempest, if Thieves, if a Catch-pole do but snatch any piece from us; what complaints, what stirs, what impatience presently shew we? But when our Riches cleave but only to the care that God would have us take; and do not stick to our Heart, if they fleece us, and despoil us of them, we do not fall beside ourselves therefore, nor lose the quiet and tranquility of Mind. This is the difference betwixt Beasts and Men, as touching their Cloaths; for Beasts Cloaths stick to their Flesh, and Mens Apparel are onely cast about them, so that they may be put off and on at their pleasure, without any pain or inconvenience.

How

C H A P T E R X V I.

*How to practise Riches of Spirit, in
real Poverty.*

I. **B**Ut if thou chance to be verily poor indeed, *Philothheus*, O God, be then poor likewise in Spirit; make a Vertue of Necessity, and value this precious Pearl of Poverty, at the high rate and estimation which it deserves: The lustre thereof is not discovered perfectly in this World, and yet nevertheless it is exceeding Rich and Beautiful.

2. Be patient, because thou art in good Company; our Lord and our Lady, the Apostles, so many Saints both Men and Women, have been exceeding poor, though they had means to be rich, yet contemned Riches. How many great Worldlings have there been, and are, who even with mighty Contradictions and Resistance of their Friends,

Friends, have endeavoured and do intend with incomparable care, to find out holy Poverty, and enjoy her Company in Cloisters and Hospitals? Witness St. *Alexis*, holy *Paula*, holy *Paulinus*, St. *Angela*, and a thousand others: And behold here, *Philothheus*, holy Poverty more favourable to thee, than to them; she presents herself unto thee of her own accord, and thou hast met with her, without searching painfully after her; embrace her then, as a dear Friend of JESUS CHRIST, who was born, who lived and died in Poverty; Poverty was his Nurse and Hostess all his Life.

4. Thy Poverty, *Philothheus*, hath two great priviledges, by which she can make thee Rich in Merits and Deserts: The first is, that she came not unto thee at thy own inviting or election, but by the onely Will and Choice of God, who made thee poor, without any concurrence of thy own Will. That then which we receive purely from Gods holy Will, is always most
acce-

acceptable unto him, provided that we receive it chearfully, and for love and reverence of his Holy Will; where there is least of our own Will, there is most of Gods Pleasure: The simple and pure acceptance of Gods Will, makes Patience most excellent and meritorious.

4. The second Priviledge of thy Poverty, is that it is a Poverty poor in Deed, and in good earnest. Poverty that is Commended, Cherished, Esteemed, Succoured, Assisted, is not altogether Poor, and has yet some Riches in it. But Poverty which is Despised, Eschewed, Reviled, Reproached, and Abandoned of all, is Poverty indeed. Well, such is ordinarily the Poverty of Worldly Men, for because they are not poor by their own choice, but by meer necessity, Men make no great account of it; their Poverty is poorer than the Poverty of Religious Poverty; notwithstanding, that Religious Poverty has a very great excellency, and much more recom-
men-

mendable , by Reason of the Vow and Holy Intention, for which it was chosen.

5. Complain not then (my dear *Philothens*) of thy Poverty; for we complain not, but of that which displeases us: And if Poverty displease thee, thou art no more poor in Spirit, but rich in Affection.

6. Be not discomforted then, that thou art not so well succoured and assisted, as is meet and requisite, for in this want, consists the excellency of Poverty. To have a desire to be poor indeed, and yet not willing to have incommodities, is an over-great Ambition; for that were to be willing to have the Honour of Poverty, and the commodity of Riches.

7. Be not ashamed to be Poor, or to ask Alms for Gods sake. Receive with Humility, that which shall be given thee, and take the denial meekly and quietly. Remember often the Voyage which our *Lady* made into *Egypt*, to carry thither her dear Child,
and

and how much Contempt, Poverty, and Misery she was driven to suffer. It thou live thus, thou shalt be most Rich amidst thy Poverty.

C H A P T E R XVII.

Of Friendship: And first of fond and fruitless Friendship.

I. **L**ove has the first and chief place among all the Passions of the Soul: It is the King of all the motions of the Heart, it changes all the others into itself, and makes us altogether such, as is the thing which we love: Take heed then, O *Philothemus*, that thou love no bad thing, for then thou thyself wilt become altogether bad. Now of all love, Friendship is the most dangerous, because other love may be built upon Communication; but hardly can one have Friendship with another without parti-

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icipation of his Qualities and Conditions.

2. All Love is not amity or Friendship, for one may love, and not be beloved, and then is there love, and not Friendship: Because Friendship, is a mutual love, and if the love be not mutual, is it not Friendship. Neither is it enough that it be mutual, but the parties that love one another, must know and acknowledge the Affection that is between them: For if they know it not, they have love one to the other, but not Friendship. There must be also some sort of communication between them; that is the ground of Amitie: and according to the diversitie of communications; Friendship also is diverse, according to the diversity of Goods which they do mutually communicate: If they are false, vain, and forged Goods, then is the Friendship false and forged. If they are good indeed, then is the Friendship true; and the more excellent the Goods communicated are, the more excellent is the Friendship.

3. The

3. The Hony is best that is gathered from the Blossoms of the sweetest and excellentest Flowers: And as there is Hony in *Heraclea*, a Province of *Pontus*, which is Poisonous, and makes them senceless that taste of it, because it is gathered from the venomous Herb *Aconitum*, which grows in great abundance in that Country: Even so Friendship, grounded upon the Commuication of false and vicious things, is altogether false and wicked Friendship.

4. The Communication of carnal pleasures, is a mutual propension and inticement to such delights, which can no more bear the Name of Friendship among Men, than the self-same Communication of pleasures among Asses and Horses. And if there were no other Communication in Marriage, there were also no Friendship at all: But because beside that Communication of those delights, necessary for the Procreation of Children, there is also in the Estate of Marriage, mutual and indivisible Communication of Life, Labour,

bour, Goodness, Affections, and of indissoluble Faith and Loyalty, therefore is the love of Marriage a true and Holy Friendship.

5. Friendship grounded upon the Communication of sensual Pleasures, is very gross, and unworthy the name of Friendship, as also is that which is founded upon frivolous and vain Vertues, which depend only of the Judgment of the sense. I call those Pleasures sensual, which principally and immediately are received by the operations and actions of the exterior senses of the Body, as is the beholding of fair Beauties, the hearing of sweet Voices touching dainty Bodies, and the like. I call frivolous Vertues, certain Abilities and vain Qualities, which feeble and ignorant Wits, call Vertues and Perfections.

6. Hearken to the greater part of Maidens, Women and young Folk, they will not fail to term such a Gentleman wondrous Vertuous, and endued with great Perfections, because
he

he Dances well, he Plays well at all Games, he goes decently Apparelled, he Sings well, he Discourses well, he is of a courteous Behaviour. And Jestling Wits esteem him most Vertuous amongst them, that is the greatest Scoffer.

7. But as all other things which depend on the corporal Senses of Men, so also these Amities which belong to them, are rightly termed sensual, vain, and frivolous, and deserve rather the Name of Folly, or Fancy, than of Friendship and Amity. Such are ordinarily the Amities of young Folk, which respect and affect a trim Beard, fair Locks, or goodly tramels of Hair, lovely Looks, smiling Eyes, gay Apparel, idle Behaviour, and fond prattling Friendship, only fit for the green Age of those Lovers, whose Vertue is but yet Pen-feathered, and whose Judgment is yet in Blossom: And such Amities, as they are slightly grounded, so they lightly pass away, and melt like Snow in the Sun.

C H A P T E R XVIII.

Of Love and Love-toys.

1. **W**Hen these foolish Amities pass among Persons of divers Sexes, without pretence of Marriage, they be called rightly Love-toys: for being but certain abortive or untimely Images, or rather, shadows of Amity, they deserve not the Name of true Love or Friendship, for their incomparable Vanity and Imperfection. And yet by them are the Hearts of Men and Women engaged, chained, and entangled, the one with the other in vain upon foolish Affections, founded upon these frivolous Communications and fond Delights, of which, but even now I spake.

2. And altho' these foolish loves do ordinarily melt, and turn into carnal Actions and filthy Lasciviousness, yet there is not the first design and
in.

intention of the persons, betwixt whom they pass; for then they would no more be Love-toys, but manifest and detestable Letchery. Sometimes, many years pass, e're any such gross wickedness happen between them, that are infected with this folly; and no Action will be committed directly contrary to Bodily Chastity, the parties only contenting themselves to steep their hearts (as it were) in wishes, desires, sighs, wooing-speeches, and such-like Vanities; and all this, for sundrie motives and pretentions.

3. Some have no other design, than only to satisfy their hearts in giving and taking love, following their amorous desires: And these take not much consideration in choice of their Loves, but only follow the cast of their own inclination: So that at the first encounter of any object pleasing their humour, never examining the inward conditions, or qualities, of the partie, they will out of hand begin this frivolous communication of wanton Love;

and thrust themselves so far into those miserable snares , from which afterward , they shall have much ado to deliver themselves.

4. Others suffer themselves to walk that trace of Vanity , esteeming it no small Glory , to take and linck hearts together by Love ; and these Persons making election of their loves for Glory sake , set up their snares and spread their Sails in great , eminent , rare and illustrious places. Others are carried away both by their amorous inclination , and Vain-glory joynly : for tho' the heart be altogether inclined to love , yet will they not talk of it , without some advantage of Glory.

5. These Amities are all naught, foolish , and vain : Naught , because they end and die at length in the Sin of the Flesh , and steal away the noble Passion of Love , and consequently the Heart from God , from the Married Wife , and from the Husband, to whom it was due ; Foolish , because they have
nei-

neither Reason nor Foundation: Vain, because they yield no profit nor honour, nor contentment: Nay contrarily, they lose time, stain Honour, and give no other pleasure, but only a vain desire to hope for they know not what, and pretend they understand not wherefore; for it seems still to these base and feeble Spirits, that there is, I wot not what to be desired in the testimonies and signs which are shewed them of mutual love; but they cannot tell what it is: So that their desire is endless, and has no bound, going still onward, and vexing their hearts with perpetual distastes, jealousies, suspicions and disquietness.

6. *St. Gregory Nazianzen*, writing against vain Women, and Lovewantons, saies marvellous well of this matter: A little parcel of the much, that he directly speaks against Women (but may as directly be applyed against Men) is this that follows: *Thy natural Beauty is sufficient for thy Husband: But if it*

for many Men, like to a Net spread out for a flock of foolish Birds, what will become of it; he will be pleasing to thee, that has pleased himself in thy Beauty: Thou wilt render him glance for glance, one wanton look for another; soon after will follow pretty smiles and often-times languishing terms shot forth at random, for an entrance or first beginning: But soon after wilt thou pass to plain and manifest idle talk. Take heed, O my prating tongue, to tell what usually follows: Yet will I say this one truth, nothing of all these things which young Men and Maidens say, and do together in these foolish pastimes, is exempted from great and stinging motions of the Flesh; and the tricks of wanton Love, are linked one with another, and do follow on another, even as one piece of Iron drawn by the Load-stone, draws divers other pieces likewise after it.

7. O how well faith' this great and godly Bishop! what dost thou intend to do, to make Love? but no body makes

maketh Love voluntarily, that doth not receive it necessarily. He that catcheth in this sport, is likewise caught himself. The Herb *Aproxis* receiveth fire so soon as it cometh near it: our Hearts do the like, so soon as they see a Heart inflamed with Love for them, they are presently inflamed with Love for it.

8. Well, (will another say) I will take but a little of this flame of Love. Alas, thou deceivest thy self, this Love-fire is more active than thou imaginest, when thou makest account to have received but one sparkle thereof into thy Heart, thou wilt be amazed to see that in a moment, it will seize upon thy whole Heart, and burn to ashes all thy Resolutions, and turn thy Reputation into smoak. The Wiseman cryeth out, *Who will have compassion upon an Enchanter, stung by a Serpent.*

9 I also cry after him: O fools and senseless Hearts, think you to charm Love, and tame it as you list
your

your selves? you would play and dallie with it, but it will bite and sting you to the Heart: and what think you then will be spoken of you? every one will deservedly mock and scoff at you, that would needs undertake to enchaunt Love; that upon a false assurance, would put into your bosom so dangerous a Snake, which hath envenomed your Soul, and poisoned your Honour and Estimation.

10. O good God! how miserable a Blindness is it, to trifle away in this sort, upon so frivolous an advantage, the principal Jewel of our Soul? *Philotheus*, God careth not for Man, but in regard of the Will: not for the Will, but in regard of the excellent Acts of Love. Alas! how much want we of that store of Love which we need? the defect of our Love to God-wards is infinite, and yet in the mean time (Wretches that we are) we lavish it out, and mispend it riotously upon vain and frivolous things, as if we had enough, and too much to spare.

III. But

11. But consider that our great God, who hath reserved to himself the love of the Soul, only for an acknowledgment of our Creation, Conservation, and Redemption, will exact a very straight account, for all these foolish expenses of so precious Riches: if he make so rigorous an examination of idle Words, what will he do of idle, impertinent, foolish, and pernicious Loves?

12. The Walnut-Tree endamageth the Vines and Fields where it is planted, for being so great a trunk, it draweth all the fat and sap of the Ground where it groweth, and maketh it afterward unable to nourish other Plants: the Leaves thereof are so stuffed together, that they make too large and thik a shadow; and allureth Travellers unto it, who to beat down the Nuts, spoil and tread down all round about it.

13. These wanton-Loves, do the very same harm to the Soul; for they do wholly possess the Soul, and so
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vehemently draw all the other Motions unto it, that she is not able to employ her Powers in other good Works; their Entertainments, Communications, Parlies, and amorous Toys, are so frequent, that all their golden Time, all their good leisure is spent in them: and finally, they draw so many Temptations, Distractions, Suspensions, and other such bad Adherents, that the whole Heart is tyred and trampled therewith. To be brief, these wanton Loves, do not only thrust out of doors the Heavenly Love of God, but withal banishes the Fear and Reverence of His Majesty, and weaken the Spirit, impair their Reputation: they are in a word, the May-game and pastime of Courts, but the Mischief, Destruction, and Pestilence of Hearts.

CHAPTER XIX.

Of true Friendship.

I. **L**ove every one (*Philetheus*) according as Charity commandeth, and that with as fervent a Love as thou canst; but have Friendship only with those, with whom thou mayst communicate in good and virtuous things; and the more exquisite the Vertues are, in which this mutual Communication is made, the perfecter will the Friendship be that is grounded thereon. If the communication between you be in Sciences and Learning, the Friendship grounded thereon, is indeed very commendable; and more commendable, if the communication be in Vertues, with Prudence, Justice, and Discretion. But if mutual Communication, be exercised in the Acts of Charity, Devotion, and true Christian Perfection; O God, how precious

precious and excellent will this Friendship be? It will be excellent, because it cometh from God, excellent because it is placed in God, excellent because it shall last everlastingly with God. How good is it to love upon Earth as they love in Heaven; to learn to cherish one another in this World, as we shall do eternally in the next.

2. I speak not here of the simple love of Charity, for that must be born unto all men, but of Spiritual Friendship, by which two, or three, or many Souls, do Communicate their Devotions, their Spiritual Affections, and make themselves to be but one Spirit in divers Bodies. Such happy Souls may justly sing, *Behold, how good a thing it is, and how pleasant, for Brethren to dwell together.* For the delicious Balm of Devotion, distilleth from one heart to the other through continual participation: in-
somuch that it may be said, that God hath poured out upon this Friendship, his Blessing, and Life for ever.
All

All other Friendships, are but shadows in comparison of this: their bonds are but Chains of Glass or Jet, in comparison of this great Bond of Holy Devotion, whose lincks are all of Gold.

3. Make no other Friendship but this, I mean of those Amities, which thou makest anew hereafter; for thou must not therefore forsake or despise the Friendship and Amity, which either the Bond of Nature, or the Obligation of fore-passed Duties, do bind thee unto toward thy Parents, Kinsfolks, Benefactors, Neighbours, and others.

4. Many peradventure will say unto thee, that we should have no kind of particular Friendship or Affection, because it distracteth the Mind, occupieth the Heart, engendreth Envy and Emulation; but they are deceived in their Advice, for having seen in the Writings of many devout Authors, that particular Amities and excessive Affections, do infinite harm unto Religious Persons, they imagine therefore, that

that it is so with the rest of the World.

5. But there is great difference between both cases: for seeing that in a well ordered Monastery, the common intent and design of all the Religious, is to tend to true Devotion: It is not requisite to make any particular and private Communications, of their end, and means to attain unto it: least searching in particular for that which is common to them all, they fall from particularities to partialities. But for those which live in the World, and desire to embrace true Vertue, it is necessary to unite themselves together, by a holy Friendship, to back and encourage one another, to help and support themselves mutually, for the obtaining of all Piety and Goodness.

6. As they that go upon plain ground, need not be led by the hand, though they which go upon craggy Rocks or slippery ways, do hold on by the other, to walk more steddily and securely: so they that are in Religion, stand in no need of particular Friendships; but

but they that walk in the slippery paths of the World, must of necessity have some Friend or Companion, thereby to succour and secure one another, amongst so many dangerous passages which they are to go through. In the World, all aspire not to the same end, all are not of one mind; one must then doubtless withdraw himself from some, and joyn himself to others, and so make Friendship according to the pretention of the end which he intends: This particularity makes a partiality indeed, but a holy partiality which makes no division, but only betwixt Good and Bad, Sheep and Goats, Bees and Drones, which is a separation that is most necessary for our Souls.

7. No man can deny, but that our Blessed Lord, with a more sweet, tender, and particular Amity, loved *St. John, Lazarus, Martha, and Magdalen*, than he did others of his Friends and Acquaintance, for the Scripture testifieth so much. All men know that *St. Peter* tenderly loved *St. Mark* and
Petro-

Petronella; and *St. Paul* his *Timothy*, and *St. Tecla*. *St. Gregory Nazianzen* boasts a hundred times, of the incomparable Friendship which he had with *St. Basil the Great*, and describes it in this manner: It seemed that in either of us, there was but one Soul dwelling in two Bodies; for although you must not believe those Philosophers, who said that all things were in every thing; yet of us two, you may believe that we were both, of us in each one of us, and one within the other: we had both of us the same pretention to exercise Vertue, and to apply all the enterprizes and designs of our Life to future hopes, departing in this manner out of this transitory World, even before we came to die corporally to it.

8. *St. Augustin* testifies, that *St. Ambrose* loved *St. Monica* exceedingly, for the rare Vertues which he marked in her, and that she likewise esteemed of *St. Ambrose*, as of an Angel of God. But I am to blame to hold thee
so

so long, in a matter that is so clear. *St. Hierome*, *St. Augustin*, *St. Gregory*, *St. Bernard*, and all the greatest and devoutest Servants of God, had most particular Amities, without any breach at all of their Perfection. *St. Paul* reproaches the ill behaviour of the Gentiles, accusing them, that they were People without all Affection, to wit, that they had no true Friendship: And *St. Thomas* with all other good Philosophers confess, That Friendship is an excellent Moral Vertue; and they speak of particular Friendship, since they all say, that perfect Friendship cannot be extended to many persons: So that Perfection doth not consist in having no particular Amity, but in having none but Good, Vertuous, and Holy.

CHAPTER XX.

*The difference betwixt true and vain
Friendship.*

I. **B**Ut now make an excellent and necessary Advertisement, my *Philotheus*: The Honey of *Heraclea* (of which we spake before) which is so venomous, is like the other which is wholesome, so that there is danger to take the one for the other, or to mingle them both together; for the goodness of the one, would not hinder the harm which might come by other. He must be upon his guard, that will not be deceived in these Friendships, principally when they are contracted betwixt persons of divers Sex, under what pretence soever; for the Devil oftentimes changeth one Friendship into the other: They begin in vertuous Love, but if they are not very wary, fond idle Love will first mingle itself, then

then sensual Love, and afterward carnal and fleshly Love.

2. Nay, there is danger in spiritual Love, if one be not very discreet; though in this it is more difficult for the Devil to cosen us in the change, because the purity and milk-white cleanness of this Love, discovereth very easily, the filth that Satan offers to mingle with it; and therefore when he enterprizes to deceive us in this, he does it more craftily, and makes impure Affections to slide into us, almost without our notice or feeling.

3. Thou mayst discern worldly Friendship, from holy and vertuous Amity, as the *Heracleian* Honey is known from the wholesome; the Honey of *Heraclea* is sweeter to taste than the ordinary Honey is, because of the luscious juice of the Aconite, from whence it is gathered: And so worldly Amity flows with a stream of Honey-words, brings always abundance of passionate Speeches, and affectionate Commendations, drawn from Beauty,

Beauty, from well-favourdness, from gracious Behaviour, and other sensual Qualities; but holy Friendship speaks simply, plainly, and frankly, and commends nothing but Gods Grace and Vertue, the only foundation upon which itself is grounded.

4. The Honey of *Heraclea* swallowed down, causes a dizziness in the head; and false Friendship breeds a giddiness in the Mind, making men to stagger in Chastity, to stumble in Devotion, transporting true and holy Affection, to dainty languishing Looks, sensual Allurements, disordered Sighs, petty Complaints that they are not beloved; to alluring gestures of Love-terms, pursuits of Kisses, and other too familiar and uncivil Favours, which are assured and undoubted signs of a near overthrow of Honesty. But as for holy Friendship, it hath no Eyes but simple, chaste, and shamefac'd; no entertainments or embracings, but such as are pure and frankly offered in sight of all men; no Sighs, but for Heaven;
no

no Favours, but spiritual ; no Complaints, but when God is not loved, infallible and evident tokens of honest and chaste Love.

5. The Hony of *Hereclea* troubles the Sight; and this worldly Friendship, blinds the Judgement; so that they which are infected therewith, think they do well, when they do ill, and esteem their excuse and pretext, to be true and irreproachable Reasons; they fear the Light, and love Darknes. O, but Holy Friendship has a cleat Eye-sight, and never hides herself, but appears willingly before honest Persons.

6. In fine, the Hony of *Heraclea*, leaves a bitter relish in the Mouth; and so false and wanton Friendships, turn to carnal Words and fleshly Requests; and if they receive the denial, into Injuries, Cavils, Slanders, Sadness, Confusions, Jealousies, which oft-times provoke wildness and madness of Mind. But Chaste and true Friendship, is always a like honest, mannerly, amiable

able and never changes, but into perfecter and purer union of Spirits, and is a lively Image of the Blessed Friendship used in Heaven.

7. *St. Gregory Nazianzen* says, that the cry of the Peacock, when he shews his starry wheeled-Tail, provokes the Peahens to lust: When we see a Man play the Peacock, deck, and trim up himself, and then come to parley with a Woman, with pretence of Marriage, without doubt it is but to provoke her to dishonesty; and a Chaste Woman, should stop her Ears, to the end she might not hear this Peacocks ill-favoured noise, nor the voice of this false Enchanter, who would subtilly enchant and charm her Soul: But the Woman that hearkens, O God, what an ill sign is it, that the overthrow of her Reputation is at hand?

8. Young Folk, which use sweet Looks, wanton Gestures, secret Courtings, or speak Words which they would not have heard or marked by their Fathers, Mothers, Husbands, Wives,

Wives, or spiritual Masters, give sufficient witness, that they deal about other matters, than of Honour and Conscience. Our Blessed *Lady* was troubled in Thought, when she saw an Angel in a Man's likeness, because she was all alone, and that he gave her extraordinary, tho' heavenly Praises. O Saviour of the World, Purity fears an Angel in the shape of a Man, and why should not Impurity and Frailty, fear a Man, tho' he come in the shape of an Angel, when he praises her with humane and sensual Commendations.

CHAPTER XXI.

Advices and Remedies against naughty Friendship.

1. **B**Ut what Remedy against this wicked seminary of foolish Loves and wanton Impurities? As soon as ever thou seest thy self surprized with this

this Infection, turn thyself away immediately, and with an absolute detestation of this Vanity, run unto the Sacred Cross of our Saviour, and take his Crown of Thorns to put about thy Heart, to the end these little Foxes approach no nigher.

2. Take heed of coming unto any kind of composition with this false Enemy; say not, I will give him the hearing, but will do nothing that he shall Will; I will lend mine Ears unto him, but deny him my Heart. O no, *Philothous*, for Gods Love be rigorous and stiff in these occasions. The Heart and the Ear, maintain one another: and as it is impossible to stop a strong Stream that takes his descent from a steep Mountain; so it is hard to hinder, that the Love which enters into the Ear, make not likewise his entry into the Heart.

3. *Alcemaon* said, That Goats do breathe by the Ears, and not by the Nostrils: True it is, that *Aristotle* denies it, and for my part I know nothing

thing thereof : Yet this I am assured, that our Heart breaths by the Ear; and that as it aspires and sends forth its Thoughts by the Mouth, so it respire and takes Breath by the Ear, by which it receives other Mens Thoughts. Let us then keep our Ears diligently from the air of foolish Words, lest it infect our Heart. Harken not then to any kind of wanton motion or proposition, under what pretext soever it be made: only in this case it makes no matter, to be uncourteous and unmannerly.

4. Remember that thou hast Vowed thy Heart to God, and Sacrificed all thy Love to him; it would then be Sacrilege to take one dram of it from him, yea rather Sacrifice it again unto him, by a thousand hearty Resolutions and Protestations; and keeping thyself close within them, as the Deer within their Thickets; call upon God, he will help thee; his Love will take thine into his Protection, that thy Love may live for him only.

5. But if thou art already ensnared in the Nets of these foolish Loves. O God ! what difficulty will it be to shist thyself out ? Present thyself before the Divine Majesty ; acknowledge in his Presence, the greatness of thy Misery, Frailty, and Vanity. Then with the greatest force that thy Heart is able to make , detest the Loves which thou hast begun ; abjure the vain Profession which thou hast made of them ; renounce all the Promises made or received ; and with a firm and resolute Will, determine in thy Heart, and resolve thyself, never any more, to enter into these fond disports and foolish entertainments of wanton-Love.

6. If thou couldst withdraw thyself from the Object, it were an excellent Remedy: For as they that have been bitten by Serpents, cannot easily be cured in the presence of them which have been other times hurt with the same biting ; so the Person which is bitten with Love, shall have much ado to be healed of his Passion, so long
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as he is nigh the other, which is hurt with the same sting.

7. Change of place is a soveraign Remedy to appease and allay the tormenting heats of Grief and Love. The Boy of whom St. *Ambrose* speaks in his second Book of Penance, having made a long Voyage, returned altogether freed and delivered from his foolish Loves in which he was before entangled, and become so changed, that his fond Sweet heart meeting him, and saying, Knowest thou not me? I am the same that I was. I may, answered he, but I am not the same that I was: This absence has brought him to this fortunate Mutation. And St. *Augustin* witnesses, that to mitigate the grief which he suffered for the Death of his Friend, he withdrew himself from *Tagasta*, where his Friend Died, and came to *Carthage*.

8. But he that cannot withdraw himself, what must he do? He must absolutely cut off all particular Conversation, all secret Familiarity, all Amiable

able glances of the Eyes, all dallying Smiles, and generally all sorts of Communications, and Baits, or Enticements which may nourish this Sulphurous and smoaky Fire. Or at least, if he be forced to speak and talk with the Party, let him in a round, rough, and resolute Protestation, declare the eternal and irrevocable Divorcement, that is forever sworn between them.

9 I cry as loud as I can, to every one that is fallen into this miserable thralldom of wanton love, that he cut, break, and rent them asunder, and not stand dreaming to unrip or unloose these foolish Amities: They must cut, and not stand to unloose the knots; break them I say, or cut them, because the Cords, and Strings, are nothing worthy. One must not be sparing, or courteous, towards a love which is so contrary to the love of God.

10. But when I have broken the Chain of this infamous Bondage, there will yet remain unto me some scarrs,
some

some marks , and prints of the slavish chains and shuckles wherewith I was bound ; they will stick still imprinted in my feet, that is in my Affections. No, my *Philotheus* , care not , they will not remain long , if thou conceive as great a detestation of thy Sin , as it deserves : For so thou shalt never be shaken with any motion , but onely this motion of an extream horreur of this infamous love , and of all things that depend of it : And thou shalt remain free from all other Affection to the object thou hadst abandoned, saving only the affection of Charity purely for Gods cause.

II. But if for the imperfection of thy Repentance, there shall yet remain in thy Soul any naughty Inclinations : procure for thy Soul a solitary Hermitage, as before I have taught thee, and retire thyself thither , the ofteneft that thou canst ; and by a thousand iterated resolutions of Spirit , renounce all thy bad inclinations , reject them withal thy forces ; read Holy Books more than thou wast wont ; go to Confession oftener , and

Communicate more frequently : Confer humbly and plainly all thy Suggestions and Temptations, which arrive unto thy Soul in this behalf , with thy Spiritual Master , if thou canst, or at least with some faithful and prudent friend. And doubt not , but God will set thee free from all Passion , so that thou persevere faithfully in thy good Exercises.

12. Ah ! (wilt thou say unto me) but will it not be Ingratitude , to break so violently an old Friendship ? O blessed Ingratitude which makes us acceptable unto God ! Nay, in the Name of God, *Philothous* , this will be no Ingratitude, but an infinite Benefit which thou shalt do to the party that loves thee : In breaking thine own Bonds, thou burstest asunder also theirs , in as much as they were common to you both : And tho' at that hour , the other party sees not the happiness, yet he will acknowledge it soon after , and jointly with thee , will sing for thankfulness to Almighty God : O Lord,
thou

thou hast broke my Bonds I will Sacrifice to thee a Sacrifice of Praise, and will call upon thy Holy Name.

C H A P T E R XXII.

*Other Advices of the same Subject,
of fond Amities.*

1. **I** Have yet a note of importance to give thee touching this self-same matter. Friendship requires great Communication between Friends, otherwise it will neither grow nor continue. It happens oftentimes, that jointly with this Communication of Friendship, other Communications do pass unseen, and unfelt, from one another, by a mutual infusion and interchange of Affections, Inclinations and Impressions.

2. This happens especially, when we greatly esteem of the party whom we love; for then we open our heart in such sort to his Amitie, that with-

al, these inclinations and impressions, enter very easily altogether, be they good or bad. Verily, the Bees that store up Hony in *Heraclea*, do search nothing else but Hony, and yet together with the Hony, they suck up unawares, the venomous quality of the Aconite, upon which they make their Harvest.

3. O my, *Philotheus*, in this case, practise the words which the Saviour of our Souls was wont to say, as the Ancient Doctors have taught us: Be good Bankers, or good Exchangers of Money, that is to say, receive not false Money with the good, nor base Gold with fine: separate the good from the bad, and the vile from that which is precious; for there is no man almost but hath some Imperfection: and what reason is there, to receive the stains and imperfections of a Friend, together with his Friendship? We must love him indeed, notwithstanding his imperfection, but we must neither love nor receive his imperfection; for Friend-
ship

ship requires Communication of Good, and not of Ill: wherefore as they that take Gravel out of the River *Tayo* in *Spain*, separate the Golden Grains which they find, to carry with them, and leave the Sand upon the Shoar; so in this Communication, even of Good and Vertuous Friendship, we must separate the Gold of Vertues, from the Sand of Imperfections, and receive those, and reject these, that they enter in no case into our Soul.

4. *St. Gregory Nazianzen* recounteth, that many loving and admiring *St. Basil the Great*, suffered themselves so far to be carried away with desire of imitating him, that they sought to follow even his outward Imperfections, as in his slow manner of speaking, with an abstract and pensive Spirit, in the fashion of his Beard, in his strange manner of Gate. And we see likewise, Husbands, Wives, Children, and Friends, who having great estimation of their Friends, Parents, Husbands, and Wives, do learn either
by

by condescendence, or by imitation, a thousand such like Humours, only by the frequent communication which they have with one another. Yet ought not this to be done, for every one hath naughty Inclinations enough of his own, without surcharging himself without other mens faults: and Friendship doth not only, not require any such matter, but contrariwise, it bindeth us to help one another mutually from these Imperfections. We must indeed meekly suffer our Friends in their Imperfections, but we must not throw them into them, and much less pull them into ourselves. I speak only of Imperfections; for as for Sins, we must neither bear them ourselves, nor suffer them in our Friends.

5. It is either a naughty, or a feeble Friendship, to see our Friend ready to perish, and not to succour him: to see him ready to die of an Imposthume, and not to dare to launce it with the Razor of Correction, so
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to save his Life: true and lively Amity, cannot live amongst Sin. They say the Salamander, puteth out the fire in which she lieth; and so doth Sin destroy that Friendship wherein it lodgeth: if it be a Sin that quickly passeth; Friendship will presently banish it by Correction: but if it be a Sin that abideth and sojourneth in our Friends heart, then Friendship soon perisheth, for it cannot subsist but upon true Vertue: and how much less then ought we to Sin ourselves, for Friendships sake.

6. Thy Friend is a Foe, when he would induce thee to Sin, and he deservedly loseth all the Priviledges of Friendship, that seeketh to destroy and damn his Friend. Nay, it is one of the assured marks of false Friendship, to see it kept towards a Vicious Person, what sort of Sin soever it be, if he whom we love be vicious: for since it cannot there be founded in true Vertue, needs must it be grounded in some frivolous Vertue, or sensual Quality.

7. Fel-

7. Fellowship made for Temporal Matters among Merchants, is but a shadow of true Friendship; for it is not made for the love of Men, but for the love of Gain.

8. Finally, mark these two Divine Sentences of the Holy Ghost, as two sure Pillars, upon which a Christian Lite is wholly to rely. The one of the Wise Man: *He that feareth God, shall find good Friendship.* The other of the Apostle St. James: *The Friendship of this World, is enemy to God.*

C H A P T E R XXIII.

Of the Exercise of Exteriour Mortification.

I. **T**HE Authors that write of Planting and of Husbandry, tell us, that if one write any word upon a sound Almond, and put it in again into the shell, closing and wrapping.

ping it up, and so setting it, all the Fruit which that Tree produceth, will have the self-same word engraven upon it. For my part, *Philothheus*, I could never allow of their Order and Method, who to reform a man in Spiritual Life, begin with the Exterieur Man, with their Gestures, with Apparel, and with Hair. Methinks the contrary Order is more natural, to begin with the Interiour: *Be converted unto me* (saith God) *with all your Heart.* O my Child give me thy Heart. For the Heart being the Fountain of our Actions, they must needs be such as the Heart is. The Divine Spouse wooing as it were the Soul, *Place me* (saith she) *even as a Seal upon thy Arm:* For whosoever hath JESUS CHRIST engraven and sealed in his Heart, will quickly have him in all his Exterieur Actions. For this cause (my dear *Philothheus*) I have desired above all things, to engrave and imprint in thy Heart, this Sacred Word, *Live Jesus:* assuring myself, that so thy Life, which

which hath its beginning from the Heart, as an Almond-Tree from its Kernel, will bring forth all her Actions, which are her Fruits, engraved and superscribed with that same Word of Salvation. And as this sweet Jesus will live in thy Heart, so will he live in all thy Gestures and Behaviour, and will appear in thine Eyes, in thy Mouth, in thy Hands, and even in thy Hair, and thou wilt be then able to say with *St. Paul*, *I live now, not I but Christ liveth in me.* To be brief, he that hath gained the Heart of a Man, hath gained the Man himself wholly.

2. But the same Heart by which we would begin, requires to be instructed, how it should behave and govern itself in exterior Occasions; to the end men may not only see Devotion, but Wisdom also, and Discretion in it: For this cause I will lay down unto thee a few brief Advices.

3. If thou art able to endure Fasting, accustom thyself to Fast sometimes, besides

sides the Fast which Holy Church enjoyns ; for so besides the ordinary effects of Fasting, which are to elevate the Spirit, to tame the Flesh, to practise Vertue, to win great recompence in Heaven; it is a Sovereign means, to chain up the devouring Monster of Gluttony, and to bridle the sensual Appetite, and keep the Body subject and pliable to the Law of the Spirit. And although one fast not with extraordinary rigour, yet the Enemy fears us, when he perceives we can find in our Hearts to fast sometimes. Wednesdays, Fridays, and Saturdays, are the Days in which the Ancient Christians did exercise themselves in Abstinence: Take some of them therefore to fast in, as much as thy Devotion, and thy Ghostly Councillors discretion shall counsel thee.

4. I would willingly say as holy St. Hierome said to the devout Lady Lata: *Long and immoderate Fastings, do much displease me, especially in those that are yet tender in years.* I have learned by
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experience, that the little Afs being weary in his Journey, seeks to go out of the way: I mean, that young Folk being brought low through excess of Fasting, do fall willingly to rest and delicateness. The Deer run ill in two Seasons, when they are charged with over-much fat, and when they become too lean. We are likewise most subject to Temptations, when our Body is too much pampered with dainty fare, and when it is over weakened; for the one excess makes it insolent with ease, and the other makes it desperate with affliction. And as we can scantily bear it, when it is unweldy through fatness, so can it not bear us, when it is enfeebled by leanness.

5. The lack of this moderation in Fasting, in Disciplining, in Hair-cloaths, and other Austerities, make the best years of many, to be unprofitable in the chief Works of Charity (as it did in St. *Bernard* himself, who repented that he had used overmuch Austerity) for the more unreasonably they afflicted

sted their Bodies in their beginning, the more were they constrained in the end to spare and favour them. Had they not done better, to have mortified their Bodies indifferently, and proportionably to the Offices and Labours, whereunto their state obliged them?

6. Fasting and Labour both do tame and subdue the Flesh: but if the Labour which thou art to do, be necessary or very profitable to the Glory of God, I had rather thou wouldst suffer the toil of Labour, than of Fasting. This is at least the intention of Holy Church, which for Labours that are profitable to the Service of God and our Neighbour, discharges such as are busied in them, from the Fasts otherwise enjoined. It is painful indeed to fast, but bodily Labour suffers this pain in serving the Sick, in visiting Prisoners, hearing Confessions, assisting the Desolate, Preaching, Praying, and in such-like Exercises: This painful toil is better than the other; for besides that it weakens the Body as much

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as Fasting, it hath many more Fruits, and much more desirable. And therefore speaking generally, it is better to preserve more bodily Forces than are precisely needful, than to weaken them more than one should; for we may alwaies abate them, and pull them down when we will, but we cannot repair them always when we would.

7. Methinks we should greatly reverence the words which our blessed Saviour says unto his Disciples: *Eat that which shall be set before you.* It is (as I imagine) a greater Vertue to eat without choice, that which is presented unto thee, be it for thy taste or no, than to choose always the worst: For although this latter kind of Mortification do seem more austere, the other notwithstanding hath greater resignation; for thereby one renounceth not onely his own Taste, but his own Election withal; neither is it a small Mortification, to alter a Mans Taste at every hand, and to have it in subjection at all Occurrences.

8. More-

8. Moreover, this kind of Austerity, is not so much marked, nor troubles any Man with ceremonious refusals, and exceedingly befits a civil Life. To put by one Meat, and to take another, to scrape and lick every Dish, to find no Mess well enough dressed for us, to use Ceremonies at every Morsel, betokens a nice Nature, and too attentive to the Dishes and Platters. I esteem more that of *St. Bernard*, who drank Oyl instead of Water or Wine, than if he had drank Wormwood on purpose; for it was a plain sign, that he thought not upon that which he drank: And in this carelesness of that which one eateth or drinketh, consists the perfect practice of this sacred Rule of our Saviour, *Eat that which shall be set before you.*

9. I except notwithstanding such Meats as endamage our Health, or troubles the Spirit, as hot Meats do to many Men, and such as are spiced, fummy, and windy: And likewise I except certain occasions, in which Nature stands
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in need to be recreated and strengthened, to support some great Labour for Gods Glory. A continual and moderate Sobriety, is better than violent Abstinences, made at interrupted times, intermingled with many recreations and refreshings.

10. Disciplining the Body likewise, hath a marvellous efficacy, to stir up in us a desire of Devotion, when it is moderately used. Hair-cloath tames the Flesh very much; but the ordinary use thereof, is neither for married Persons, nor delicate Complexions, nor for such as are exercised with painful Labours. True it is, that upon the principal days of Penance, one may well use it, with the Advice of a discreet Confessor.

11. Every one according to his Complexion, must spend as much of the Night to sleep in, as is requisite to make all the day after profitable. And because the holy Scripture in a hundred places, the examples of Gods Saints, and natural Reasons, do seriously commend

mend the Morning unto us, as the best and most profitable season of all the day; and our Lord himself is named the Sun rising, and our Lady is termed *Aurora*, or dawning of the day: I think it is a vertuous forecast, to take our rest somewhat timely over Night, to awake and arise early in the Morning, for that time is most favourable, quiet, and fittest for Prayer: The very Birds therein invite us to our Duty, and to the Service of God: to omit, that rising in the Morning, is a great help for Health and healthfulness.

12. *Balaam* mounted on his Ass, went to find out *Balaak*; but because he had no good intention, the Angel waited for him in the way, with a naked Sword in his hand to kill him. The poor Ass that saw the Angel so dreadfully expecting, stood still three sundry times, as weary and tired; whereat *Balaam* in rage beat her cruelly with his staff, to make her go forward, until the silly Beast the third time falling down

down under *Balaam* on purpose, miraculously spake unto him, saying, *What have I done unto thee, for which thou hast beat me now three several times? And by and by Balaam's Eyes were opened, and he saw the Angel, which said unto him, Wherefore didst thou beat thy Ass? if she had not turned back before me, I had killed thee, and saved her. Then Balaam said unto the Angel, Lord, I have sinned, for I knew not that thou hadst placed thy self in the way against me.*

13. Dost thou see, *Philothens*? *Balaam* is the cause of all this harm, and he strikes and beats his poor Ass that could not do withal: The very same chances oft-times in our Affairs. A Woman sees her Husband or her Child fall sore sick, and presently she runs to Fasting, to Hair cloath, and to Disciplining, as *David* did in the like case. Alas! my Friend, thou beatest thy poor Ass, thou afflictest thy Body, but it cannot do withal, nor help thy evil; nor can it hinder God from drawing his

his dreadful Sword against thee. Correct thy Heart, which commits Idolatry with this Husband, and suffers a thousand Vices in this Child, and teaches it Pride, Vanity, and Ambition.

14 A man perceives himself to fall foully into the sin of Luxury: an inward remorse of Conscience comes with the Sword of the fear of God, to run him through; and coming to himself, Ah! filthy Flesh (saith he) ah! disloyal Carcass, thou hast betrayed me! And presently he lays upon his Flesh mighty blows of immoderate Fastings, excessive Disciplining, insupportable Hair-cloath. O poor Soul, if thy Flesh could speak, as *Balaam's* Ass did, she would say unto thee, Wherefore strikest thou me? Wretch that thou art, it is against thy self (O my Soul) that God arms his Vengeance; it is thou that art guilty: Wherefore dost thou lead me to naught Company? Why dost thou apply mine Eyes, my Lips, and my Hands to Lasciviousness? Wherefore dost thou

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busie me with vain and wanton Imaginations? Produce thou good Thoughts, and I shall have no evil Motions; haunt not thou the Company of unchast Persons, and I shall not be shaken with the Battery of Concupiscence. Alas! it is thou that throwest me into the fire, and yet thou wouldst I should not burn; thou castest smoak into mine Eyes, and forbiddest them to be inflamed. And God, doubtless, in these occasions saith unto thee, Beat, break, tear, and crush your Hearts principally, for it is against them that my Anger is stirred up.

15. To cure the Itch or Scurff, it is not so needful to wash or bathe the Body, as to purifie the Blood and refresh the Liver: even so to heal us of our Vices, it is very good to mortifie the Flesh; but above all it is necessary, well to purifie our Affections, and refresh our Souls. In all and over all, keep this Rule, never to undertake Corporal Austerities, but with Advice of our Spiritual Conductor.

Of

CHAPTER XXIV.

Of Company, and Solitariness.

I. **T**O seek Company, and utterly to flie from it, are two extremes to be blamed in Civil Devotion, which is that whereof I discourse. For shunning all Company, savours of Disdain and Contempt of our Neighbour; and seeking after it, smells of Idleness. We are bound to love our Neighbour as ourselves; and to shew that we love him, we must not flie from his Company: To testifie that we love ourselves, we must take pleasure with ourselves when we are alone: *I think first of thy self* (saies St. Bernard) *and then of others.* If then no reason or cause urge thee to enter into any Company, stay in thy self, and converse with thine own Heart: but if Company chance thee, or any just cause invite thee to be present, go thither in

Gods Name, *Philotheus*, and see thy Neighbour willingly and lovingly.

2. They call that evil Conversation, which is kept for some evil intent : for when they that keep it are vicious, indiscreet, and dissolute ; and such we must avoid, as the Bees do use to turn away from a swarm of Harnets or Butterflies : For as they that are bitten by mad Dogs, have their sweat and spittle very contagious, but principally dangerous for little Children, and for those of delicate Complexions ; so vicious, unmannerly, and immodest Persons, cannot be frequented but with hazard and danger, and in especially by those, whose Devotion is yet but tender and delicate.

3. There are some kind of Conversations, profitable for nothing but for meer Recreation, which are made by a simple turning or abstracting of our Minds from serious Affairs ; for such, though a Man must not be totally addicted unto them, yet he may lend them

them so much leisure, as is convenient for Recreation.

4. Other Recreations, have some honesty and good respect for their end ; as are mutual Visitations, and certain Assemblies, made to do some Honour to our Neighbour. Touching these, as one should not be superstitious in practising them, so one must not be uncivil in condemning them, but satisfy with modesty, the Obligation we have to eschew equally the note of Lightness and Rusticity.

5. There remain now the profitable recreations, such as are kept with devout and vertuous Persons: O *Philotheus*, it will alwaies be an exceeding good turn for thee, to encounter oft-times such Recreations. The Vine planted by an Olive-tree, bears a fat kind of Grape, that favours something like the Olives: and a Soul that happens to be in vertuous Company, cannot chuse but be partaker of their good Qualities. Drones cannot make Honey alone by themselves, but by the help of the Bees

they make it: it is a greater help for weak Souls, to exercise Devotion, to converse and haunt with vertuous Persons.

6. In all Conversations and Company, Sincerity, Simplicity, Sweetness, and Modesty, are still to be preferred. There are some so curious, that no one motion they use, but is done so artificially, that they make the Company weary: And as he that would not walk but telling his steps, or never would speak but singing, would be tedious to other Men; so they that ever use an artificial Demeanour, and will do nothing but in print, trouble the Company in which they are, and are alwaies subject to some spice of Presumption. Let a modest Mirth, for the most part, predominate in our Conversation.

7. *St. Romuald*, and *St. Anthony*, are highly commended and admired, that notwithstanding all their most rare Austerities, they had always their Countenance pleasant, and their Words adorned with chearful Alacrities. *Re-joyce*

joice with them that rejoyce, I say once again with the Apostle, *Rejoyce in our Lord always; again I say, Rejoyce. Let your modesty be known to all men.* To rejoyce in our Lord, it is needful, the cause of thy Joy be not only Lawful, but Honest also: and this I say, because there are some things that are Lawful, which yet are not Honest: And to the end that thy Modesty may appear, keep thy self from all manner of Insolencie, for it is always blameworthy. To give one a fall in sport, to begrim anothers Face, to pinch one, and such tricks as these, are fond, foolish, and insolent Meriments.

8. Besides the mental Solitude, or Spiritual Hermitage, whereunto thou mayst withdraw thy self, even amidst the greatest Conversations that are (as I have already declared) thou must love to be locally, really, and in very deed solitary; not to go to the Desert or Wilderness, as St. *Mary of Egypt*, St. *Paul*, St. *Anthony*, *Arse-
nius*, and the other Fathers of the

Desart, but to be sometime in thy Garden, or in thy Chamber, or elsewhere, as thou likest best, where thou mayst withdraw thy Spirit into thy Soul, and recreate thy self with good thoughts, and holy Considerations, or some Spiritual Lecture, according to the Example of the great *Nazianzen* Bishop, who speaking of himself, saith, *I walked my self with my self about Sun-setting, and passed the time upon the Sea-shoar: for I accustomed to use this Recreation, to ease my Mind, and to shake off, at least for a little while, my ordinary Troubles.* And upon this point he discourseth of the good Meditation, which I declared unto thee in another place.

9. And according to the Example of *St. Ambrose*, of whom *St. Augustine* recounted, that himself entering oft-times into *St. Ambrose* his Chamber (for entrance was denyed to no man) he beheld him reading in silence, and expecting sometime, for fear of troubling him, he returned
home

home without speaking a word, thinking that the little time which remained to this great Pastor, for refreshing and recreating his Spirit, after the multitude of his Affairs, should in no wise be taken from him. So after the *Apostles* one day had told our Lord, how they had preached and laboured: *Come* (said our Lord) *into the Desert, and repose yourselves a little.*

C H A P T E R XXV.

Of Decency and Handsomness in Attire.

I. **S**T. *Paul* admonisheth Devout Women (and the same must be understood of Men) to be attired in decent Apparel, cloathing themselves with shamfac'dness and sobriety. Now then the Decency of Apparel, and other Ornaments, depend on their Matter, Fashion, and Cleanliness. Touching Cleanliness, it should almost al-

ways be alike in our Apparel, upon which as near as may be, we should not permit any kind of uncomly foulness, or slovenry. Exteriour neatness, ordinarily signifieth the inward cleanness of the Soul; and God himself requires corporal cleanliness, in those that approach nigh his Altar, and have the principal charge and care of Devotion.

2. As for the Stuff, and Fashion of Attire, the comliness and decency thereof, is to be examined and considered according to many Circumstances, of Time, Age, Estate, Company, and Occasion. Men Apparel themselves ordinarily better upon Festival days, according to the solemnity of the Feast which is celebrated. In time of Penance, as in Lent, they rather humble and abase themselves: at Weddings they put on Wedding-Garments; at Burials, Mourning-Robes: with Princes, Men set forth themselves according to their Estate; at Home, they use themselves more homely. The Married Woman may
and

and must adorn herself in her Husband's presence, when he desires it, but if she do so in his absence, one might ask her, whose Eyes she meant to please with that particular Care?

3. The manner is to permit more gallant Ornaments to young Maidens, because they may lawfully desire to please many, with intent honestly to win one alone for Holy Marriage. Neither is it esteemed amiss, that Widows which pretend Marriage, deck up themselves handsomly, so that they shew no lightness or fondness in their Attire; for having already been married, and charged with Government of a Family, and passed the Mourning state of Widowhood, they are held to be, and indeed should be, of a more ripe and settled Judgment. But as for those which are Widdows indeed, not only in body, but in heart and purpose, no Ornament better becometh them, than Humility, Modesty and Devotion: for if they intend to allure Men with their Bravery,

ry, they are not true Widdows; and if it be not their intention to allure Men, why do they use such Instruments? He that will not receive Guests in his Inn, must pull down the Sign from his Lodging. Old Folk are always ridiculous, when they will play tricks of Youth, for these Follies are not to be tolerated, but only in Young Persons.

4. Be handsome, *Philothheus*, and suffer nothing about thee to trail undecently, or to sit out of order: We dishonour them with whom we converse, to come into their company in uncomly Apparel. But take heed withal of Wantonness, Curiosities, Fooleries, and Vanities. As far as thou art able, keep thy self always on plain simplicities side: for without doubt, it is the greatest Ornament of Beauty, and the best excuse for a hard Favour.

5. *St. Peter* adviseth Young Women especially, that they should not wear the Tresses of their Hair Curled, Friesled, Toured, and Tourmented, as now is the ordinary Fashion: but
if

if men should affect such fondness in their own Locks, they should justly be stiled Effeminate Persons. Even vain Women, given to these Toys affectionately, are counted scant of Chastity; or if they have any, it is not perceived among so many Fooleries. They say they have no ill meaning in it; but I reply (as I have elsewhere said) that the Devil hath enough in it always.

6. I would have my Friend whom I affect, to be apparelled best of all the Company, but yet with the least Pomp and Curiosity, and (as they commonly say) that he was adorned with good Carriage, Comeliness, and Worthiness. *St. Lewis* saith in one word, that one should be apparelled according to his Calling, so that grave and good Men might not say, thou dost too much; nor young Persons say, thou dost too little: but if young Heads will not be content with Handsomeness, let us be contented with the Judgment of the Wise.

C H A P T E R XXVI.

*Of Talk. And first how to speak
of God.*

1. **P**hysicians know the Health and Diseases of a man, by looking upon his Tongue: And so truly our Words are certain signs of the qualities of our Souls. *By thy Words* (saies our Saviour) *thou shalt be justified, and by thy Words thou shalt be condemned:* We have our hand still upon the sore that grives us, and our tongue alwaies in that which delights us.

2. If then God delight thee (*Philothous*) if his love possess thee, thou wilt often talk of him in thy familiar discourses, with thy Neighbours, with thy Friends, and with thy household Servants. *For the mouth of the Just, will meditate Wisdom, and his tongue will speak Judgement.* As Bees take nothing into their little mouths but Hony,

so.

so should thy Tongue be always sweetened with God, thy Lips should always be sugared with his Praises: For so they say St. *Francis* was wont to lick his Lips after he had pronounc'd the Holy Name of God, drawing thereby to his Soul, the greatest sweetness in the World.

3. But speak alwayes of God, as of God; that is, reverently and devoutly: Not to shew thy sufficiency, or to play the eloquent Preacher, but with a sweet Spirit of Charity and Humility, distilling as much thou mayst (as it is said of the Spouse in the Canticles) the delicious Hony of Devotion and Divine things, drop; sometimes into the ears of one, sometimes of another, and still praying to God in the secret of thy heart, that it would please him to make this heavenly Dew, pierce to the very Heart of them that hear thee.

4. Above all things perform this Angelical Office, Mildly, and Sweetly, not in manner of correction, but by way of inspirations. For it is wonderful

ful how powerfully a lovely and sweet manner of pronouncing good matters, draws and allures the Hearts of the Hearers.

5. Whensoever therefore thou are to speak of God, and of Devotion, do it not slightly by way of common talk, but with attention and care: Which I say, to take from thee a notable Vanity, that is to be found in many that make profession of Devotion: Who at every occasion abound in holy and fervourous Words, upon a kind of bravery, little minding in hear that which they speak with their mouths: And after they have spoken such Spiritual Braveries, they imagine themselves to be such, as their great Words seem to make boast, which indeed is nothing so.

CHAPTER XXVII.

*Of Courtesie in Talk, and due
respect of Persons.*

I. **I***F any Sins not in Word* (saies St. James) *he is a perfect Man.* Beware thou let not fall any unseemly Word, for altho' it proceed not from thee with an ill intention, yet they that hear it, may interpret it for otherwise. An unseemly Word over-heard by a weak and feeble heart, spreads and enlarges it self like a drop of Oyl, falling upon a piece of Cloath; and sometime it so seizes upon the Heart, that it fills it with a thousand, unclean Thoughts and Imaginations. For as the Poison, which infects the Body, enters by the Mouth; so the Poison which intoxicates the Soul, enters by the Ear: and the tongue which produces this Poison, is a Murtherer; for altho' peradventure the Poison which it has spit forth,

forth, has not wrought its effect, because it found the hearts of the Hearers, fortified with some Preservative; yet there was no want of malice on his part to commit the Murther. And let no man excuse himself by saying, that he, for his part, thought no harm; for our Lord, who knows mens Thoughts, has said, *That out of the abundance of the Heart, the Mouth speaks.* And tho' we think no harm in doing or saying so, yet the Devil thinks a great deal; And oft-times does secretly make use of those wicked Words, to wound the Heart of some feeble Hearer.

2. They say such as have Eaten the Herb called *Angelica*, have alwayes a sweet and pleasant Breath: And they that have Honesty and Chastity (which is the Vertue of Angels) in their Hearts, have their Words always Pure, Civil, and Chaste. As for Indecencies and Scurrilities, the Apostle will not once have them named among us, assuring us, that nothing *so much corrupts good manners, as wicked talk.*

3. If

3. If the unseemly words be uttered cunningly, with wily conceits, or subtil curiosity, then are they far more venomous: for as a Dart, the sharper it is, the more easily it pierces our Bodies; so the more sharp and wittily, that a wanton or unseemly word is couched in Conversation, the deeper it penetrates into our Hearts. And they that esteem themselves gallant Fellows, for multiplying such unseemly Jest in Conversations, know not indeed wherefore Conversations are ordained; for they should be like swarms of Bees, gathered together to make Honey of some pleasant and vertuous Entertainment; and not like a multitude of Wasps, who come together to suck an unfavoury Carrion. If any bad Companion speak some misbeseeming words unto thee, declare that thine Ears are offended therewith, either turning thy self to some other matter, or leaving the Company, or by some other means, which thy prudence and discretion shall dictate unto thee.

4. It is one of the worst conditions that a Man can have, to be a Scoffer: God himself professes extream hatred against this Vice, and hath made very strange punishments already thereof. Nothing is so contrary to Charity, and especially to Devotion, as the despising and contemning of our Neighbour; but Derision and Mockery, is never without this contempt, and therefore it is a grievous Sin; so that the Doctors say with great reason, that scoffing and flouting, is one of the greatest Offences that Man can commit against his Neighbour, by words: for other Offences are committed alwaies with some respect and interest of the Offender, but this is done onely of meer despight and contempt.

5. As for jesting words, which are spoken one to another, with modest and chearful Mirth, they proceed from a Vertue, call'd *Entrapelia* by the Greeks, which we may call, Good Conversation: by which we take an honest and pleasant Recreation, upon frivolous occasions,

casions, which Humane Imperfections do offer; onely this we must beware, lest from this honest Mirth, we pass to immodest scoffing and flouting: for scoffing provokes to a spiteful kind of laughter, in contempt and disdainful mockery of our Neighbour: but modest jesting provokes to laughter, by a simple confidence and frank familiarity, joined with some witty Conceit, without injuring any Man.

6. *St. Lewis*, when religious Persons offered to talk with him after Meals, of great and high matters; *It is not now a time to alledge Texts* (would he say) *but to recreate our Spirits with some merry Conceit, a quodlibetical Question: let every man talk of what he list.* Which this holy King was wont to say for the Nobility sake that were about him, expecting the favour of his Majesties amiable Conversation. But let us so pass our time, my *Philothous*, in Recreation, that we keep for all that, a certain perpetuity of Devotion.

C H A P T E R XXVIII.

Of Rash Judgment.

i. **J**udge not, that yourselves be not Judged, saies the Saviour of our Souls: Condemn not, and you shall not be condemned. No, saies the holy Apostle, Judge not before the time, until our Lord do come, who will light the hidden things of Darknes, and lay open the secrets of Hearts. Oh how displeasing are rash Judgments unto Almighty God! Therefore are the Judgments of the Children of Men rash and temerarious, because they are not Judges one of another; so that in Judging, they usurp and arrogate to themselves, the Office that is proper and peculiar to our Lord: They are rash likewise, because the principal malice and wickedness which is in sin, depends on the Intention and Counsels of the Heart, which is a dark and unsearchable Dungeon

geon for our eyes. They are rash, because every one has enough to do to judge his own self, he needs not undertake withal to judge his Neighbour.

2. Nor to judge others, and to judge ourselves, are two things equally necessary for us; for as our Blessed Lord forbids us the one, so his Holy Apostle injoines us the other, saying, that *If we did judge ourselves we should not be judged.* But, O good God, we do quite contrary: that which is forbidden us, we cease not to do, judging our Neighbour at every occasion: And that which is Commanded us, to judge ourselves, we do not so much as once think of.

3. The Remedies against this vice of rash judging, must be applyed according to the diversity of causes, from whence rash Judgments use to proceed. Some then there are of so sharp and sower a condition by nature, that whatsoever they receive, turns bitter in their Hearts, changing Judgement

ment (as the Prophet saies) *into worm-wood*, *never Judging their Neighbour, but with rigour and bitterness*. Such Men have great need of the help of some Spiritual Phisician, that may teach them how to vanquish this Bitterness of Heart, which because it is Natural unto them, is hardly amended: And tho' in itself it be no Sin, but only an imperfection, yet it is very dangerous, because it causes the vice of rash Judgement to reign in the Heart.

4. Othersome judge rashly, not for harshness of condition, but of meer pride; imagining that by diminishing and suprizing other mens Honour, they advance and increase their own arrogant, and presumptuous Spirits, which admire themselves to place themselves so high in their own estimation, that they hold all men in comparison of them, to be Abject, Base, and of no worth at all; so said the fond Pharisee in the Gospel, *I am not as other Men*.

5. Some

5. Some there are that have not in them this manifest Pride, but only of a vain complacencie or delight which they have in their own Excellence, consider other mens Imperfections, to taste (as it were) with more contempt the contrary Perfections, wherewith they presume themselves to be endowed. This self-pleasing conceit is so secret, and so hard to be perceived, that unless one have great insight in Diseases of the Soul, he cannot discover it: and themselves that are sick of it, cannot know it, until it be shewed unto them.

6. Others there are, that to flatter, and excuse themselves, and to mitigate the remorse of their own guilty Consciences, gladly judge other men faulty in the same Vice, whereunto they feel themselves to be addicted, as if the multitude of Offenders made their sins less to be blamed. Many give themselves to judge rashly of others, only of a vain pleasure which they take, to discourse, and prognosticate

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sticate other mens Humours, and Behaviours, exercising their Wits, at the cost of their Neighbours Credit and good Name. And if by mischance they chance to guess a right in their Judgment, they will be so bold thereafter in like Judgments, that one shall very hardly draw them from this Folly.

7. Others Judge of Passion, thinking that best which they Love, and that stark naught which they hate: saving in one case only admirable, yet true, and daily experienced, wherein the excess of Love makes me judge ill of that which they Love; A monstrous effect, proceeding always from an impure and sensual Love, troubled and sick with Jealousie, which as every man knows, upon a bare look upon the least smile in the World condemn the party beloved of Disloyalty or Adultery. To conclude, Fear, Ambition, and other such-like defective Passions and Diseases of the Mind, do ordinarily contribute towards the breeding of suspicious and rash Judgments.

8. But

8. But what Remedies do we prescribe to this Disease? There is an Herb in *Ethiopia*, called *Ophiusa*, the Juice whereof being drunk, makes Men imagine, that they see themselves all environed with horrible Serpents; so they that have swallowed down Pride, Envy, Ambition, and Hatred, imagine all things which they see, to be faulty and defective. These to be healed, must drink Wine made of Palms, and these other must drink as much as they can of the Sacred Wine of Chastity, and it will purge them of those naughty Humors, which cause them to make such rash and perverse Judgments. Charity feareth to meet with evil, so far off is she from searching after it: when she meeteth with it, she turneth away her face, and maketh as if she saw it not, nay at the first noise of evil, she shutteth her eyes that she may not see it: and afterward with a holy Simplicity believes, that it was not evil, but only the shadow or likeness of evil. And

if by no means she can excuse it, but evidently seeth it to be evil, she turneth away her sight, and endeavoureth presently to forget the ugly shape thereof. Charity is the soveraign Remedy against all evils, but especially against this.

9. All things seem Yellow to their Eyes that are sick of the Jaundice, and they say, to heal them, they must wear the Herb *Celydoma* under the plants of their Feet. The sin of rash Judgment, is a Spiritual Jaundice, and makes all things appear reprehensible to their Eyes that are infected therewith: he that will be cured of it, must apply the Remedies, not to his Eyes, nor to his Understanding, but to his Affections, which are the feet of the Soul. If thy Affections be mild and gentle, such will thy Judgment of things be: if thy Affections be Charitable, the Judgment will also be Charitable.

10. I present unto thee three admirable Examples; *Isaac* had said that
Re-

Rebecca was his Sister: *Abimelech* saw him playing with her, that is making very much of her, and he judged presently that she was his Wife: a naughty Eye would rather have judged her to have been his Strumpet, or if she were his Sister, that he had been Incestuous: But *Abimelech* followed the most charitable Opinion, that he could gather of such an Action. We must always do the like (my *Philothheus*) as much as is possible, in censuring our Neighbours Actions: and if one Action had an hundred Faces, we should always cast our sight upon the fairest.

II. Our *Lady* was great with Child, and St. *Joseph* perceived it well enough, but because on the other side, he saw Her to be Pure, Holy, and of an Angelical Life, he could not believe that She came to be with Child otherwise than became Her Sanctity, insomuch that he resolved to forsake Her secretly, and leave the Judgment of his Innocency to God. And though

the appearance of the thing, was a violent Argument, to make him conceive an ill Opinion of the Virgin, yet would not he judge her, lest he should judge rashly. And why so? because (saith the Spirit of God) A just Man when he can no longer excuse neither the Action, nor the Intention of him whom otherwise he knows to be an honest Man: yet will not he judge of the matter, but wipes the remembrance of it out of his mind, and leaveth it for God to Judge. Nay, our Blessed Saviour upon the Cross, tho' he could not altogether excuse the sin of them that Crucified Him, yet did He diminish the Malice of it, alleading their Ignorance. When we can not excuse the sin it self, let us at least (according to our Lords Example) make it worthy of Compassion, attributing it to the most tolerable cause we may, as to Ignorance or Infirmary.

12. But what? may we never judge of our Neighbour? no verily, never; it is only God that judges, even when
Male-

Malefactors are judged in publick Tribunals. True it is, that he useth the Magistrates Voice, to make Himself the better understood by us : they are His Interpreters, and ought to pronounce nothing, but what they have learned of Him, as being His Oracles: But if they do otherwise, following their own Passions, then it is they indeed that judge, and consequently shall be judged. For men are forbidden, as they are men, to judge any man.

13. To see or know a thing, is not to judge or censure it; for Judgment at least according to the Scriptures Phrase, purposeth some true or apparent Controversie to be ended: and this is the reason of that manner of Speech, in which our Saviour saith, that they which believe not, are already judged, because there is no doubt of their Damnation. It is not lawful then to doubt of our Neighbour; it is not always unlawful, for we are not forbidden to doubt, but to judge:

yet must we neither doubt nor suspect our Neighbour, but when force of Reasons and evident Arguments, do constrain; otherwise even Doubts and Suspicions, are rash and temerarious.

14 If some suspicious eye had seen *Jacob* kiss *Rachel* by the Well, or *Rebecca* receive Ear-Rings and Bracelets at *Eliazers* hands, being a Man unknown in that Country; he would doubtless have thought ill of the two rare Patterns of Chastity, but without sufficient cause or ground; for when the Action is indifferent of itself, it is rash suspicion to draw a bad consequence from it, unless many Circumstances give force to the Argument. It is also a rash Judgment to draw an Argument from the Action, to blame the Persons; of which we will by and by speak more clearly.

4. To be brief, all men that have diligent care of their Conscience, are not much subject to make rash Judgments of other Mens matters: For as Bees in foggie mists or cloudy weather, retire
to

to their Hives to busie themselves with Honey ; so the Thoughts of devout Souls, never wander abroad to censure or to mark the doubtful and secret Actions or Intentions of their Neighbour ; but lest they should by marking them, fall in danger of censuring them, they retire themselves by a careful Introversion (as Spiritual Men call it) into themselves ; there in the Closet of their Souls, to view and order the good resolutions of their own Amendment.

16. It is the part of an idle and unthrifty Soul, to busie herself in examining other Mens Lives ; excepting alwaies such as have charge of others, as well in Commonwealths, as in private Families and Communities : For a great part of the quiet of their Consciences, consists in watching diligently over the Consciences of other : Let such Men do that careful Duty with love and mildness ; and that done, let them keep themselves to be at more tranquility, and safer from excess in this matter.

CHAPTER XXIX.

Of Slander and Back-biting.

I. **B** Ash Judgment, breeds disquiet, disdain, and contempt of our Neighbours, Pride and Self-conceit, and a hundred other pestilent effects: Among which, Back-biting and speaking ill of other Men, hath the first place, as the very Plague of all Conversations. O that I had one of the burning Coals of the Holy Altar, to touch therewith the Lips of Men, and take away their Iniquities, and cleanse their Sin; imitating the Seraphin that purified the Mouth of the Prophet *Isaiah*, with a Coal taken from the Altar of God: For he that could banish slanderous Lips out of the World, would take away one of the greatest causes of Sin and Iniquity.

2. He that unjustly robs his Neighbour of his good Renown, besides the Sin

Sin committed, is bound to repair the damage, tho' differently, according to the diversity of slanders used: For no Man can enter into Heaven with other Mens Goods; and amongst all exterior Goods, a good Name is the most precious. Slander is a kind of wilful and perfidious Murther: for we have three Lives; one Spiritual, which consists in the Grace of God; the second Corporal, which comes from our State; the third a Civil or Moral Life, which consists in our good Name. Sin robs us of the first, Death takes from us the second, and an ill Tongue deprives us of the third: Nay, a slanderous Tongue at one blow, commits ordinarily three several Murthers; he kills his own Soul, and his Soul that hearkens to him, and takes away the Civil Life of him whom he slanders: for as *St. Bernard* says, He that detracts, and he that hearkens to the Detractor, both of them have the Devil upon them: but the one hath him in his Tongue, and the other in his Ear: *They have*
whet-

whetted their Tongues like Serpents, saies *David*, speaking of Detractors: for as the Serpents Tongue is forked and double pointed, as *Aristotle* saies, so is a Detractors Tongue, who at one time stings and poisons the Ear of him that nears him, and the Reputation of him whom he back-bites.

3. I charge thee therefore (most dear *Philobene*) that thou never speak ill of any Man, directly or indirectly: Never impose false Crimes and feigned Faults upon thy Neighbour; never discover his secret Sins, nor exaggerate those that are notorious; never interpret in ill part his good Work: never deny the Vertue and good parts which thou knowest to be in him, nor dissemble them maliciously, nor diminish them enviously: For all these manner of ways, thou shalt offend God grievously; but most of all by denying the Truth, to the prejudice of thy Neighbour, or by accusing him falsly; for it is a double sin, of Lying and Robbing thy Neighbour both at once.

4. They

4. They that to speak ill of another, make Prefaces of Honour, excusing their Intentions, or mingle secret and sly Jest, and the Praises which they would seem to recount of another, are the most venomous and mischievous Detractions of all: I protest (say they) I love him with my heart, and for other matters, he is a right honest man; but yet one must tell the truth. I must needs say, he did ill to play so treacherous a part. She is a very vertuous Maiden (saies another) but she was over-reached in such an occasion; and such-like diminishing Additions, which are most ordinarily used. Seest thou not this flight of theirs? The Archer drawing his Bow, draws likewise the Arrow as nigh to himself as he can; but it is onely to shoot it with greater force: It seems these Men draw their Tongues to themselves, but it is onely to let them over shoot with greater violence, and pierce more profoundly into the Hearts of the Auditors, or Company where they talk.

5. Detraction uttered in a jesting and scoffing manner, is yet more wicked than the former. *Seney* (they say) is not a present poison of itself, but slow in working, and easily remedied; but being taken with Wine, it is remediless: So speaking ill of our Neighbours, which would otherwise pass lightly in at one ear, and out at another (as they say) sticks firmly in the remembrance of them that hear it, when it is craftily couched with some subtle and merry Quip: *They have* (saies *David*) *the Venome of Asps under their Lips.* The stinging of the Asp is almost without any feeling; and his Venome at the first, breeds a delectable kind of itching, through which the Intrails and Heart open themselves, and receive the Poison, against which afterward there is no remedy.

6. Do not say, such a one is a Drunkard, although thou hast seen him drunk: nor he is an Adulterer, though thou hast seen him taken in that sin; nor, that such a one is an incestuous
Person.

Person, because he hath been once found in that Crime; for one onely Act, giveth not the Name and Title to a thing. The Sun stood still once in behalf of *Joshua's* Victory; and lost his Light another time for our Saviours Death upon the Cross; yet for all that, no Man will say that the Sun is immovable or darksome: *Noah* was once drunk, and *Lot* another time, and withal committed horrible Incest with his own Daughters; yet neither the one nor the other, were Drunkards; nor was the latter an Incestuous Person. So *St. Peter* was not a Bloodshedder, though once he shed Blood; nor a Blasphemer, though once he blasphemed. To bear the name of a Vice or a Virtue, one must have frequented the acts thereof, and gotten a habit of it: So that it is an abuse of Terms, to say one is Cholerick, because we have once seen him angry; or a Thief, because he hath once stollen.

7. Although a Man has been a long time vicious, yet we incur danger of
Lying

Lying to term him a vicious Man. *Simon the Leper* called *Mary Magdalen* a sinner, because she had been so not long before: yet lyed he, for she was then no longer a Sinner, but a most holy and blessed Penitent; and therefore our Lord himself took upon him the defence of her Cause. The presumptuous Pharisee held the humble Publicane for a Sinner, peradventure for an unjust Oppressor, or Fornicator, or given to some other hainous Vice; but he was foully deceived, for when he thought so badly of him, at that very time was he justified.

8. Alas! seeing the Goodness of God is so great, that one moment suffices to obtain and receive his holy Grace, what assurance can we have, that he who yesterday was a sinner, remains a sinner to day? The day past, must not judge the day present; nor the present must not judge the day to come: it is onely the last day that judges all days. Thus we see, that we can never say a Man is naught, without

out probable danger of Lying : That which we may say, in case that we must needs speak, is, that he did such a naughty Act; he lived ill such a time; he doth ill for the present : but we may draw no consequence from yesterday, to this day, nor from this day, to the morrow following.

9. Now though we should be wondrous careful, never to speak ill of our Neighbour, yet must we take heed of the other extremity, into which some do fall, who to avoid ill speaking, commend and speak well of Vice. If thou meet with one that is indeed a Slanderer of his Neighbour, do not say, as it were excusing his Vice, that he speaks his Mind frankly and freely. Of one that is notoriously vain and arrogant, say not, that he is a gallant courtly Gentleman : dangerous Familiaritie, must not be termed plainly and simple dealings; make not Disobedience, with the name of Zeal; nor Pride with the name of Magnanimity; stile not Lasciviousness with the honest

honest title of Friendship: No, my dear *Philothous*, think not that thou avoidest the Vice of ill speaking, by favouring, flattering, and cherishing other Men in their Vices: but roundly and freely, speak ill of evil, and blame that which is blame-worthy, for in so doing we glorifie God; so it be done with the conditions following.

10. To reprehend another Mans Faults and Vices lawfully, it is needful, that it be profitable to him of whom we speak, or to them unto whom we speak. There are some, that recite before Maidens, such and such indiscreet Privities, which are manifestly dangerous. Others recount some Mans dissolute Gestures, or wanton Speeches, tending manifestly to Dishonesty: If I should not freely reprehend this abuse, or that I should excuse it, these tender young Souls who hear it, would take thereby occasion to give themselves leave to say, & to do the like. Their profit then requires, that I rebuke such things freely, before I stir from the place,

place, unless I may prudently defer this good Office¹⁰¹, to do it with more Deliberation and less Interest of them, of whom those things were recounted at an other occasion.

11. Moreover it is requisite, that in some sort it belong unto me to speak of that matter, as when I am one of the principal of the Company, and that if I speak not, I would seem that I approve their Vices: But if I be one of the meaner sort, then I must not undertake to give the Sentence.

12. But above all it is requisite, that I be exact and wary in my Words, and not to use one too much; as for example, if I blame the Familiarity of this young Man, and that young Maid, and call it indiscreet and dangerous: O God, (my *Philothous*) we must hold the Ballance very even, that we make not things heavier than they are indeed, altho' it be but the weight of a Grain. If in the Fault I am to speak of, there is but only a bare appearance, I will say no more than so: If but a
simple

simple Indiscretion, I will give it no worse Name; if neither Indiscretion, nor probable appearance of Ill is in the matter, saving only that some malicious Spirit may thereby take occasion to speak Ill, I will say nothing at all, or only say the same.

13. My Tongue so long as I Judge my Neighbour, is like a Razor in a Surgeon's Hands, that pretends to cut between the Sinews and the Veins: So the cut that I make with my Tongue in censuring or reprehending my Neighbours Actions must be so wary, that I Launce no deeper than needs, that I speak neither more nor less, than that which the thing it self indeed requires. And in a Word, be careful to keep this Rule, that in reprehending the Vice as it deserves, thou love the Person in whom it is, as much as Discretion and Civility Teaches.

14 True it is, that of infamous and notorious publick Sinners, we may speak more freely, so that still we declare in our Words, the Spirit of Cha-

rity and Compassion , without all arrogancy of Presumption , not taking delight in other Folks Miseries , which is always an Affection proceeding from a base and abject Heart. I except always those that are denounced to be Gods Enemies , and disloyal to his Holy Church : For we may and ought in Conscience , to disgrace and debase all Heretical and Schismatical Sects , and the Authors of them : It is Charity to cry against the Wolf , not only when he is among the Sheep , but whensoever we espie him.

15. Every one is bold to take so much License as to Censure Princes , and speak Ill of whole Nations , according to the diversity of Affections that Men do bear them : but thou (my *Philothous*) must beware also of this defect ; for besides that God is offended therewith , it may raise thee up a thousand Quarrels , from which thou canst not deliver thyself without great unquietness.

16. When

16. When thou chancest to hear any Man speak Ill of another, procure if thou canst, to make his Accusation doubtful: If thou canst not do that justly, endeavour to excuse the Intention of the party Censured; if that cannot be done neither, shew thy Compassion toward his Frailty, cut off the Discourse, bringing the Hearers in remembrance, that if they have not offended in that sort, that they are the more beholding to the Grace of God for the same; and withal recal courteously the Detractor to himself; and lastly, if thou knowest any good of the Party Detracted, endeavour to set it forth.

C H A P T E R X X X .

*Other Advices and Instructions to be
observed in Talk.*

I. **L** Et our Talk be Courteous, Franck, Sincere, Plain, and Faithful, without double-Dealing, Subtility, or Dissembling: For tho' it be not good always to tell the Truth in all Matters and in all Occasions; yet is it never lawful to speak against the Truth. Accustom thy self never to Lye wittingly and on set purpose; neither to excuse thy self, nor for any other cause, calling alwaies to mind, that God is the God of Truth. If thou chance to tell a Lye, and canst handsomly correct it out of hand, either by recalling it merrily, or by some good explication, do it: A true excuse has much more grace and force to give satisfaction, than a Lye never so smoothly told.

2. Tho'

2. Tho' sometimes a Man may prudently and discreetly disguise and cover the Truth, by some artificial colour of Speech, yet must that be used only in matters of importance, when the Glory and Service of God manifestly requires it. Excepting only those occasions, such artificial Equivocations is dangerous; for as Holy Writ saies, *The Holy Ghost dwells not in a dissembling and double Spirit.*

3. No Cunning is so much to be desired, as Simplicity; the Wisdom of the World, and subtilty of the Flesh, belongs to the Children of this World: but the Children of God, walk plainly, without going awrie, their Heart is free from all doubleness: *He that walks simply* (saies the Wise-man) *walks confidently.* Lying, Double-dealing, and Dissembling, are alwaies Signs of a weak and base Spirit. St. *Austin* said in the fourth Book of his Confessions, that his Soul and his Friends Soul were but one Soul; and that his Life was redious unto him, after the Death

Death of his Friend, because he would not live by halves, and yet that for the self-same cause he feared to Die, lest his Friend should Die wholly in him. These Words afterward, seemed unto him too artificial and affected, inso-much, that he corrected them in the Books of his Retractations, censuring them with a note of Folly.

4. Seest thou not, *Philothheus*, what a lively and delicate feeling this holy and pure Soul had of curious painted Speeches? Surely it is a great Ornament of a Christian Soul to be faithful, plain, and sincere in Talk: *I have said, I will observe and keep my ways, that I may not offend in my Tongue, Set (O Lord,) a Watch before my Mouth, and a Door of strength and closeness to shut my Lips, sayes David.*

5. It is an Advise of the Holy King *St. Lewis*, to contrary or gain-say no Man, unless it were either Sin or Damage, to let his Words pass without contradicting them: and by this means,

a Man may be sure to escape all Quarrels and Debates. But when necessity constrains to oppose thy Opinion against another Mans, use Mildness, Wariness, and Dexterity, not seeking to vex his Spirit whom thou gain-sayest, nor to confound him : for nothing is gained by sharp reprehension, or too much stomach in contradicting.

6. The Ancient Sages highly commended them that spake little ; which is to be understood , not of them that speak few Words, but of them that use not many needless and unprofitable Words ; for in this matter of talk, we regard not so much the quantity, as the quality, and in my Opinion, we ought for to fly both extreames. For to shew ones self a grave profound Doctor, refusing to condescend to familiar Talks, used in honest Recreations, argues either some distrust, or disdain : And on the other side, to prate alwayes, and give neither place nor occasion unto other men to speak their pleasure, smells either of vain-Glory,

Glory, or of folly and lightness.

7. *St. Lewis* allowed it not for good manners, when one is in Company, to talk to any Man in secret, and in Council, Principally at the Table; least he give some cause to suspect, that he speaks ill of others. *He that is at Table* (saies he) *in good Company and has any good and merry conceit to utter, let him speak, that all the Company may hear him; if it be any thing of importance, that he would not have all Men know, let him conceal it altogether, and tell it no Man until the Company be dissolved.*

CHAPTER XXXI.

Of Honest and Commendable Pastimes and Recreations.

I. **I**T is sometimes necessary to ease our Spirit, and afford it, and the Body also, some kind of Recreation. *St. John* the Evangelist (as the

Devout *Cassianus* reports) was upon a time found by a Huntsman to have a Partridge in his hand, and to make much of it, and play with it for his Pastime: The Huntsman demanded wherefore he, a Man of such Quality, took delight in so low and base a Recreation? Well said St. *John*, and wherefore dost not thou carry thy Bow always bent? Marry (quoth the Huntsman) lest if it should be always bent, it would lose its force and strength, when it should be needful. Wonder not then at me (replied the blessed Apostle) if I cease a little from the rigour and attention of my Spirit, to take a little Rest and Recreation; that after this small ease, I may after employ my self more earnestly in Contemplation of higher matters. It is doubtless a great Vice to be so rude and savage, as neither to allow ones self, nor to suffer any other to enjoy some kind of Lawful Pastime and Recreation.

2. To take the Air, to Walk and Talk merrily and lovingly together,
to

to play on the Lute , and other such Instruments, to sing in Musick , to go a Hunting , are Recreations so honest, that to use them well , there needs but ordinary Prudence , which gives every thing , due Order , Place, Season, and Measure.

3. Those Games in which the gain gotten by them, serves for a Price and Recompence of nimbleness of the Body, or industry of the Mind , as *Tennis* , *Balloon* , *Stool-bale* , *Chefs* , *Tables* , *running at the Ring* , are of themselves good and lawful : Only excess is to be avoided, either in the Time employed upon them , or in the Wager that is played for : If too much time be spent in these Disports , they are no more Recreation , but an Occupation ; not easing either Body or Mind , but wearying the one , and dulling the other. After five or six hours spent at Chefs , who is not altogether wearied in Spirit with so much attention ?

4. To play a whole Afternoon at Tennis , is not to recreate the Body ,

but to tire it. Again, if the Wager which is played for, be of over-great value, the Affections of the Gamesters grow out of square: And besides, it is an unjust and unreasonable thing, to lay great Wagers upon such slight industry, so unprofitable, and so little praiseworthy. But above all, *Philothens*, take heed thou set not thy Affection upon these Disports; for how lawful soever any Recreation be, it is a Vice to set the Heart upon it: Not that thou shouldst not take Pleasure, in sporting, for without Pleasure there can be no Recreation: But that thou shouldst not so place thy Heart upon these Pastimes, as to be alwayes desirous of them, and not to be content without them.

Of

C H A P T E R XXXII.

*Of Dancing, and some other Pastimes
which are lawful, but dangerous
withal.*

I. **D**ANCES of their own Nature, are things indifferent; and may be used either well or ill; but as they are ordinarily used, they incline and lean much to the worser side, and consequently are full of danger and peril. They are used by night, in darkness, and obscurity: And very easie it is for the Works of Darkness, to slip into a Subject, so apt of it self to receive its accidents. The greatest part of the night is spent in them, so that by late watching, Men are faine to sleep out the Mornings, and by consequence, the means to serve God. In a word, it is alwayes folly to change the Day into Night, Light into Darkness, and good Works into fond Fooleries; each

one that comes to Dance, brings with him his head brimful of Vanity : and Vanity is so great a disposition to naughty Affections , and to dangerous and reprehensible Loves , that such bad Fruits, with great facility are engendered in these Dances.

2. I may say of Dances (*Philothemus*) as the Physicians do of Mushrooms or Toad-stools, though many do Eat them for Dainties, yet (say they) the best of them are nothing worth: and I say likewise, that tho' Dances are much frequented, the best of them are not very good. They that will needs feed on so unprofitable a Dish as Mushrooms are, procure that they be excellent well drest: If by no means thou canst excuse thyself by reason of the Company in which thou art from Dancing, see that thy Dance be well ordered. But how must it be well ordered? with Modesty, Seemliness, and honest Intention.

3. Eat but seldom, and in little quantity of Mushrooms (say the Physicians)
for

for if they are oft-times Eaten, and in great abundance, be they never so well dressed, the quantity of them becomes Venome in the Stomach. Dance little at a time, and very seldom, *Philothous*, for otherwise thou puttest thyself in danger to affect over-much this Exercise, so perilous and apt to breed such bad fruits in the Soul, as we even now mentioned.

4. Mushrooms according to *Pliny*, being Spongy and full of wide Pores, draw unto them very easily all Infection near them; insomuch, that if they be nigh Serpents and Toads, they receive Venome from them, which is the cause we call them Toad-stools: Dancing-sports in night Assemblies, do ordinarily draw with them these Vices and Sins, which commonly reign in one Place, Quarrels, Envy, Scoffing and wanton Love; and as these Exercises do open the Pores of the Body that uses them, so they open the Powers of the Soul; and if any Serpentine-Companion, breathe into their

Ear some wanton or lascivious Word , or some Love-toy ; if some Basilisk or Cockatrice , cast an amorous Eye , an unchaste Look, the Heart thus opened, easily entertains these Poisons. O, *Philothens* , these impertinent Recreations are ordinarily dangerous ; they dissipate the Spirit of Devotion, weaken the Forces , make Charity cold, and stir up in the Soul, a thousand sorts of evil Affections : and therefore it is, that they are to be used with great Discretion.

5. Above all , the Physicians prescribe , that after Mushrooms, we should drink good Wine; and I say , that after Dancing , it is behoveful to use good and holy Considerations , to hinder those dangerous Impressions which the vain delight taken in Dancing , may have left in our Mind. Think then, *First*, That whilst thou wast busied in this idle Exercise , many Souls did burn in Hell-fire for Sins committed in Dancing , and by the occasion of the Time, Place, and Companie, and other circum-

cumstances which Dancing brings with it. *Secondly*, Many Religious and Devout Persons, at that very time in the Presence of God, did Sing his heavenly Praises, and contemplated his Divine Goodness: And how much more happily was their time spent in Praying, than thine in Dancing. *Thirdly*, Whilst thou Dancest merrily, many Souls, Deceased out of this World in great anguish and dread of Conscience, many thousand Men and Women suffered great Dolours, Diseases, and Pangs in their Beds, in Hospitals, in the Streets, by the Gout, the Gravel, burning Fevers, Cancers, and infinite sorts of Miseries. They had then no rest, and thou hadst then no Compassion of them. And thinkest thou not, that one day perhaps thou shalt Sigh while others Dance, as thou hast now Danced while others Sigh. *Fourthly*, Our Lord, our Lady, the Angels, and Saints, beheld thee while thou Dancest, how deerly did they pity thy poor

poor Soul that was busied in so unprofitable an entertainment.

6. Alas! while thou wert thus mispending thy golden Leisure, which might have been far better employed, Time passed away, and Death drew nigh, and mocking (as it were) thy indiscreet Pastime, invites thee to his Dance, in which the Sighs of thy Friends shall serve for well-tuned Vials; where thou shalt give but one turn from Life to Death. This Dance is the true Pastime of Mortal Men, for in it we pass in a moment from Time to Eternity of unspeakable Joyes, or intolerable Pains: I have set thee down these few Considerations: God will suggest many others unto thee to the same Effect, if thou fear him truly.

C H A P T E R. XXXIII.

The time to Sport and Dance.

1. **T**O Sport and Dance well and lawfully, requires that we use these Delights for Recreation of our Minds, and not for any Affection we bear to the Sports themselves; that we continue them but a short time, and not till we be wearied and dulled therewith; that we exercise them but seldom, and not every day, for otherwise we turn Recreation into an Occupation.

2. But in what occasions may a man use Dancing and Sportings? The just occasions of indifferent Disports are most frequent: Occasions of unlawful are very rare, and such Games are much more blame-worthy and dangerous. But in one Word, the lawful time and occasion of Dancing and Sporting is, when Prudence and Discretion tells

tells thee , that thou must condescend to give contentment to the honest Company in which thou shalt be in Conversation: For indiscreet condescendence is a Branch of Charity , and makes indifferent things to be meritorious, and dangerous things to be tolerable, and takes many times Malice away from things that otherwise would be bad : which is the Reason that Games of hazard , which otherwise would be reprehensible , are not so, when just condescendence does lead therunto.

3. I received great comfort in Heart, to read in the Life of Blessed *Charles Borromæus*, the holy Bishop of *Millan*, that he condescended unto the *Suissers* in certain things , in which otherwise he was very severe : And that the Blessed *Ignatius* of *Loyola* , being , desired to play , accepted of it. *St. Elizabeth* of *Hungary*, was wont to sport herself, and be present at Assemblies of Pastime, without hurt of her Devotion: Which was so deeply rooted in her Soul, that as the Rocks about
the

the Lake of *Rietta*, do increase by the washing and beating of the Waves; so her Devotion increased among the Poms and Vanities of the Court, whereunto her high estate exposed her. These were great fires, and of such property, as to increase with the Wind, whereas little flames are soon blown out, if we carry them not covered.

C H A P T E R XXXIV.

To be Faithful and Constant in great and small Occasions.

I. **T**He Sacred Spouse in the *Canticles* saies, that his Spouse had ravished his Heart with one of her Eyes, and one hair of her Head. Among all the exteriour parts of Mans Body, none is more noble for the artificialness of the making, or the activity, than is the Eye; none more base than the Hair. The meaning then of the Divine

vine

vine Spouse is, to give us to understand, that he accepts not only the great works of Devout Persons, but even the smallest and least: And that to serve him well, and according to his Will, is to take great care in great and little pieces of Service, in low and in lofty things; and that equally in both kinds, we may (as it were) rob him of his Heart.

2. Prepare thyself then (my *Philothous*,) to suffer many great Afflictions; yea and Martyrdom itself, for our Lord; resolve thyself to give up unto him, all that which thou esteemeſt moſt Precious, whenſoever it pleaſeth him to demand it; Father, Mother, Husband, Wife, Brother, Sister, Children, thine own Eyes, and thy Life too: thy Heart muſt be ready to yield him up all theſe things at a beck. But as long as his Divine Providence ſendeth thee no Afflictions ſo ſenſible and heavy, that they require not thine Eyes, at leaſt give him thy Hair: I mean, ſuffer meekly and lovingly,

ingly little Injuries, small Offences, and petty Damages, which daily happen unto thee. For by such little occasions employed for his Love, thou shalt win his heart wholly, and make it thine own.

3. The Head-ach, the Tooth-ach, the Rheum, a check of thy Husband or Wife, the braking of a Glass, loss of a pair of Gloves, of a Jewel, of a Handkerchief, a Frump or Mock patiently born, a little Violence offered to thy self in going to bed soon, and rising early to serve God, and communicate a little Shame sustained for doing some actions of Devotion in publick: to be brief, any such slight occasions of Patience and Sufferance, taken and imbraced for the Love of God, do infinitely please his Divine Goodness, who for one Glass of Water, hath promised and prepared Heaven to his Servants. And because these occasions offer themselves every moment, they are great Instruments to heap up Spiritual Treasures, if they are well employed.

4. When

4. When I read in the Life of St. Catherine of Siena, so many rapt and elevations of her Spirit, so many Wise Sayings, and Godly Sermons made by her; I nothing doubt, but that with this fair Eye of Contemplation, she ravished the Heart of her Heavenly Spouse. And I receive no less comfort, when I and her in her Fathers Kitchen, making the Fire, turning the Spit, dressing Meat, kneading Bread, and doing all the lowest and baser Offices of the House, with a Courage full of loving delight in her God; and I esteem no less the lowly Meditations which she made in the midst of these abject Offices, than the Extasies and Heavenly Visions which she had so often, which peradventure were given unto her, only for recompence of this Humility and Abjection.

5. As for her Meditations, they were such as follow: When she prepared Meat for her Father, she imagined that she prepared it for our Lord;
like

like another *Martha*; and that her Mother was in place of our Blessed Lady, and her Brethren instead of the Holy Apostles: in this sort encouraging her Mind to serve all the Court of Heaven, and imploying herself most delightfully in such Humiliations, because she knew it was Gods Will. I have set down this Example (my *Philotheus*) that thou mayst know of what Importance it is, to direct well all thy Actions, be they never so base, to the Service of his Divine Majesty.

6. Therefore my Counsel is, That thou imitate this Courageous Woman, whom the Wise King *Solomon* so highly commendeth: she set her hands (as he saith) to Great, Important, and Magnificent Things; and yet disdained not to lay hold on the Spindle and Rock. Put thou thy hands to great things, exercising thy self in Prayer and Meditation, in frequenting the Sacraments, to engender the Love of God in thy Neighbours, and to stir

stir up good Inspirations in their Souls, and in a word, to do great and excellent good Works, according to thy Calling.

7. Forget not for all that, the Rock, and Spindle, that is the practice of lowly Actions, and humble Vertues, which like small Flowers, grow at the foot of the Cross, as to serve the Poor, visit the Sick, to have care of thy Family, with the Works belonging thereunto, to use all profitable Diligence, to avoid Idleness; amidst all these Actions, enterlace such Devout Considerations, as *St. Catherine of Siena* did in her Mortifications.

8. Great occasions of serving God present themselves but seldom; lesser occasions offer themselves every day, *And he that shall be trusty in small matters* (saith our Saviour) *shall be established over great things.* Do every thing then in the Name of God, and every thing will be well done: whether thou eatest or drinkest, sleepest or wakest, be it in recreation or business

business, so that thou handle thy matters well, and having always an eye to Gods Pleasure and Will, thou shalt profit much before God, doing all these things, because that Gods Will is that thou do them.

C H A P T E R X X X V .

*That we must keep our Soul Just
and Reasonable, in all her
Actions.*

I. **W**E are not Men, but through the use of Reason, and yet is it a rare thing to find Men that are Reasonable indeed: for commonly Self-love makes us swerve from Reason, conducting us unawares, and almost without our knowledge or feeling, to a thousand sorts of small, yet dangerous, unjust, and unreasonable Actions; which like the little Foxes in the *Canticles*, root up the fruitful Vines, for be-

because they are little, men take no great heed of them: and because they are many in number, they let not to do harm enough.

2. These things which now I reckon, are they not unjust, and against true Reason? we accuse our Neighbours upon every light occasion, and excuse ourselves in all things; we would sell very dear, and buy very cheap: we desire that Justice should be executed in another mans House, but Mercy and Clemency in our own. Our Word must be taken in good part, and yet we are captious and cavil precisely at other mens Speeches. We would have our Neighbour leave us his Goods for our Money; but is it not more reasonable, that he should keep his Goods leaving us our Money? We are discontented with him, because he will not help us to his own Incommoditie; is it not more reason we should reprehend ourselves, for desiring to hinder his Commodity?

3. If we affect one kind of Exercise, we discommend all other, and controul and condemn all that displeases us. If any of our Inferiours have no great good Grace in his Person or Actions, or that we have a tooth against him, do he what he will, and do he it never so well, we take it ill, and never cease to contristate him, and to be always ready to challenge him. Contrariwise, if any be acceptable to us, and seem to us of a good Grace and Carriage, he can do nothing so disorderly, but we will excuse it.

4. There are many Vertuous Children, whom their Father and Mother scarce abide to look upon, because of some bodily Imperfection: and many Vicious that are their Parents Minions, and are cockered up daintily, only for some Corporal Well-favouredness. In all things we prefer the Rich before the Poor, although they are neither of better Condition, nor more Vertuous; nay we prefer him that hath the gayest Cloaths. We will have our
due

due exactly, but others must be courteous in demanding their due of us. We keep our Rank and Place very precisely, but would have other Men humble and condescend: We complain easily of others, but will hear no Complaints of ourselves. That little which we do for other Men, seems in our Eye and Judgment very much; but whatsoever service or good turn another Man does to us, it seems to our sight in a manner nothing. In a word, we are much like the Partridges of *Paphlagonia*, which are said to have two Hearts; for to ourselves, and in favour of our own Right, we have a Heart that is sweet, benign, and liberal: but to our Neighbour, a hard, severe, and rigorous Heart. We have two sorts of Ballances, the one to weigh our own Commodities with all advantage possible, the other to weigh with all disadvantage, that we deliver to our Neighbour: And as the Scripture saies, *Deceitful Lips have spoken in Heart and Heart*: That is to say, they have two Hearts,

Hearts, and two Weights. To receive a heavy and full Weight, and to deliver a light and scant Weight, which is abominable before God.

5. *Philotheus*, observe Equallity and Justice in all thy Actions, imagine thy self in thy Neighbours place, and him in thine, and so shalt thou judge aright. When thou sellest, think thy self the Buyer; and buying, proceed as if thou wert the Seller, for thus thou wilt be sure to deal justly in all thy Bargains and Contracts. All these Inequalities, I confess are light, and bind not to Restitution, because we exceed not in the limits of that rigour which we may lawfully use in favour of our own Right: yet notwithstanding they are great defects of Reason and Charity, and consequently bind us to procure the amendment thereof, especially since the things which we forsake in this Amendment, are but meer trifles: For what doth a Man lose by living Gentlemanly, Nobly, Y Courte-

Courteously, with a Royal, Free, and Liberal Heart ?

6. Let this then be thy particular care, *Philothens*, to examine thy Heart, and see whether it be so affected towards thy Neighbour, as thou wouldst have him affected towards thee as if thou wert in his place; for in that stands the trial of true Reason. *Trajanus* the Emperour, being blamed by his faithful Friends, for making the Imperial Majesty (as it seemed to them) too familiar and common: *Very well*, quoth he; *and why should I not shew in my self, being Emperour, such an Affection to every Man in particular and private; as I my self, if I were a particular Man, would desire to find in my Emperour.*

Of

C H A P T E R X X X V I.

Of Desires.

1. **E** Very one knows, that he must in no sort desire any thing which is naughty and vicious: for the desire of evil, makes us evil. But I say more unto thee, *Philotheus*, desire not in any case those things, which are dangerous to the Soul. as Dancing, Gaming, and other such Pastimes; not Honours and Places of Charge; no, nor amiable Visions, nor heavenly Extasies; for all these things are much subject to Vain-Glory and Deceit.

2. Desire not things which are far off from thee, that cannot come to pass according to thy desire, but after some long time, as many do, who therefore do weary and distract their Hearts unprofitably, and put themselves in danger of great disquiet. If a young Man desire much to be provided of some

great Office or Charge, before the time be come, to what purpose serves this desire of his? If a Married Woman desires to be a Nun, to what purpose? If I desire to buy the Goods of any Neighbour, before he desire to sell them, lose I not my Labour in such a fruitless desire? If being sore sick, I desire to Preach or to say Mass, or to visit others that are sick, and perform other Exercises of Men that are in perfect Health; are not these vain desires, since it is not in my power to bring them to effect? And yet besides this Vanity of these unprofitable desires, they occupy the place of other better desires, which I should have to be patient, resigned, well mortified, very obedient, meek and mild in Adversities, which is the thing that God wills that I should practice at that time; but we admit as fond desires as Women great with Child, that long for Cherries and Strawberries in Autumn, and for fresh Grapes in the Spring-time.

3. I cannot approve in any sort, that
Men

Men addicted to one kind of Estate and Vocation, should desire any other kind of Life, than that which befits their Calling, or busie themselves in Exercise incompatible with their present Condition; for such desires distract the Heart, and altogether destroy the necessary Occupations belonging to their Estate. If I desire the solitary Life of a *Caruthsian*, I do but lose my time; for these desires occupy the time and place of those, which I should have for the well employing of my self in things belonging to my present Office: No surely, I would not that Men should be still desiring better Wits, better Judgments, for these desires are but vain, and only serve to hinder those Thoughts and Cares which every one should have of bettering those parts which God Almighty hath already endued him withal. No, I would not that one should desire better means to serve God Almighty, than those which he hath already, but that he labour and endeavour to employ these well and profitably.

tably. This indeed is to be understood of Desires, that, as it were, still possess the Heart; for simple Wishes, if [they are not too frequent, do no harm or hindrance.

4. Desire not further Crosses and Afflictions, but according as thou hast found thy self disposed and able to bear those which God Almighty hath already sent thee. If a less Injury we cannot endure without repining, were it not vain and foolish to desire Martyrdom? About objects imaginary, and such things as shall never come to pass, our Enemy moves to great and magnanimous Desires, and all to the end of averting us from the consideration of things present, wherein (how mean soever) we might exercise ourselves with great profit. We imagine Combats with the terrible Monsters of *Africk*, and in the meantime, for want of care and heed, suffer ourselves in effect to be vanquish'd and slain, by the poor Snails that lie in our way.

5. Seek not after Temptations, for that

that were temerity and rashness; but pare thy Heart to expect them courageously, and to receive them when God permits them to come.

6. Variety of Meats (especially if the quantity is great) does alwaies overcharge the Stomach. yea, if it be weak, overthrows it. Overcharge not thou thy Soul with multitude of Thoughts: not Worldly, for these will be thy utter overthrow; nor yet Spiritual, for they will molest thee.

7. When the Soul is purged and discharged of her ill humours, she feels in herself an earnest appetite of Spiritual Delights, and like a hunger-starved Person, sets her desire upon a thousand sorts of Exercises of Piety, of Mortification, of Penance, of Humility, of Charity and Prayer. My *Philothous*, it is a good sign to have so good an appetite, but consider discreetly, whether thou canst well digest all that which thou desirest to eat: Then take Advice of thy Ghostly Father, which of all these many holy Desires,

may presently be put in execution, and make thy uttermost profit of them : And that done, God will give thee other good Desires, which thou mayst execute in their due time and season; and so thou shalt not lose thy time in nourishing impossible and unprofitable Desires.

8. Yet my meaning is not, that one should reject all good Desires whatsoever; but that one should endeavour discreetly, to produce and prosecute them every one in their due order; so that these good purposes, which cannot presently have their effect, are (as it were) locked up in a corner of our Heart, until the time come, in which they may be brought to issue and practice. In the mean season, while those Desires expect their time, procure to effectuate those which are already ripe, and in their season. And this Advice is not onely true in Spiritual Desires, but even in worldly Purposes, in which likewise if order be not kept, they themselves can never live in quiet and contentment. *Ad-*

CHAPTER XXXVII.

Advertisements for those which are Married.

I. **M**Arriage is a great Sacrament, I say, in Jesus Christ and in his Church; it is honourable to all, amongst all, and in all: That is, in all the parts and circumstances thereof; to all, because even the Virgins themselves ought to reverence it with humility. Amongst all, because it is equally Holy in Rich and in Poor. In all, because the Beginning, the End, and Intention, the Commodities and Profits, the form and matter of it, all are Holy. Marriage is the Nursery of Christianity, which peopleth the Earth with Faithful Souls; to accomplish the number of the Elect in Heaven: so that the Conversation of all the Rights and Laws of the holy Estate of Wedlock, is most necessary in the Com-

monwealth, as the Spring and Fountain of all these Rivers

2. Would to God that his most dear Son were invited to all Marriages, as he was to the Marriage in *Cana*; for then the precious Wine of Blessing and Consolation, would never want: And if in ordinary Weddings, we find but a little of that sweet Wine, it is because *Adonis* is invited to the Wedding-Feast, instead of our Saviour, and *Venus* instead of our *Lady*. He that would have his Lambs fair and parti-coloured, as *Jacob's* were, must imitate his Industry, and present parti-coloured Rods to the Ewes when they assemble to conceive: and he that would enjoy a happy success of his Marriage, should alwaies place before his Eyes, the Sanctity and Excellencie of this Sacrament But alas! instead of these, ordinarily we see arrive a thousand disorders, in Pastimes, Feasting, and unseemly Talking; and therefore no marvel, if their Marriages are disordered.

3 Where-

3. Wherefore I exhort all those which are in the Holy Estate of Wedlock, that they love one another with that mutual Love, which the Holy Ghost commends so much in the Scripture. It is not enough to say to Married Folk, that they should love one another with a natural Love, for so do the Turtle-Doves; nor with a humane Love, for the very Painims have well practised that sort of Love: But I say with the great Apostle, *You that are Married, love your Wives, as Jesus Christ loved his Church. And you Wives, love your Husbands, as the Church loveth her Saviour.* It was God that brought Eve to our first Father Adam, and gave him her for his Wife: it is also the self-same God, who with his invisible Hand, hath tied the knot of the holy Band of your Marriage, and hath given you power one over the other: Why then should you not one cherish the other, with a holy Supernatural and Divine Love.

4. The first effect of this Love, is, the
Inse-

Inseparable union of your Hearts. Two pieces of Firr-tree glued together, cleave so fast one to the other, that you may sooner break the whole piece in any other place, than in that part in which they were glued. But God joined Man to Woman in his own Blood, for which cause this union is so strong, that rather the Soul should forsake the Body, than the Husband be separated from his Wife: And understand this inseparable union which I speak of, not only of the Body, but principally of the Soul, and sincere Affection of the Heart,

5. The second effect of this Love, is inviolable Loyalty of the one Party to the other. In old time, Men used to engrave their Seals upon the Rings which they wore continually, as the Holy Scripture itself doth testifie: and from this Custom of Antiquity, may we draw a fit Interpretation of the Ceremony which Holy Church uses in the Sacrament of Marriage: For the Priest hallowing the Wedding-Ring, and

and giving it first to the Man, protesteth that this Holy Sacrament so sealeth and closeth his Heart, that never after the Name or Love of any other Woman may lawfully enter into it, so long as she liveth, whom God hath given unto him. And the Husband presently putteth the Ring upon his Wives Finger, that she likewise may understand, that her Heart is now sealed and shut up, from the Love or Thought of any other Man, so long as he liveth, whom there our Saviour giveth unto her.

6. The third Fruit of Matrimonial Love, is, the lawful Generation, and the careful Education of Children. It is an explicable Honour to you that are Married, that God by his Omnipotent Power, determining to multiply reasonable Souls, which might Praise him for ever, would make you as it were his Fellow-Labourers in so worthy a Work, giving you the Privilege and Honour to engender Bodies, into the which he distils the new created

red Souls, like Celestial Drops into the Bodies.

7. Conserve then, you Husbands, a tender, constant, and hearty Love towards your Wives; for therefore was the Woman taken from the side of Man, and next his Heart, that she should be beloved of him heartily, and tenderly. The infirmities of your Wives, Corporal or Spiritual, must not provoke you to any disdain or loathing of them, but rather to a sweet and lovely Compassion: since God therefore created them, that depending alwaies on you, you should thereby be more honoured and respected; and that you should have them in such sort for your Companions, that nevertheless you should be their Heads and Superiours.

8. And you, O Women, love your Husbands tenderly and heartily; but let your Love be full of Respect and Reverence; for therefore did God create thee of a Sex more vigorous and predominant; therefore did he ordain,
that

that a Woman should be a Portion of Man, Bone of his Bone, and Flesh of his Flesh; and that she should be made of a Rib of his, and taken from under his Arm, to teach her, that she should be under the hand and guiding of her Husband. And Holy Scripture very straightly recommends unto you this Subjection; which notwithstanding the self same Scripture makes sweet and delectable unto you, not only advising you to accept thereof with Love and Affection, but prescribing also unto your Husbands how they should exercise their Authority and Command over you, with all Patience, Meekness, and gentle Sufferance: *Husbands* (saies St. Peter,) *behave yourselves discreetly towards your Wives, as weaker Vessels, bearing them Honour and Respect.*

9. But while I exhort you more and more to increase this Holy mutual Love, which you owe one to another, beware you change it not into Jealousie: For as Worms breed ordinarily in
the

the ripeſt and delicateſt Apples ; ſo many times it happens, that Jealouſie grows from ardent and exceſſive Love, between Man and Wife, and marring and corrupts the very pith and ſubſtance of the Holy State of Wedlock, breeding by little and little troubleſome Brawls, Diſſentions, and Divorcements. This Jealouſie has no place where mutual Love is grounded upon true Vertue ; and therefore it is an infallible Mark of Love, in part at leaſt, groſs and ſenſual, which has met with a weak and inconstant Vertue, and ſubject to miſtruſt and ſuſpect : and it is a very vain boaſting of Love, to make it ſeem great by being jealous ; for Jealouſie may well be a ſign of great and ardent Love, but not of pure, perfect, and conſtant Amity : for the Perfection of Friendſhip and true Love, preſuppoſes the aſſured foundation of true Vertue, and Jealouſie preſuppoſes the uncertainty of the ſame.

10. If you deſire, O Huſbands, that your Wives be Faithful unto you,
give.

Give them a Lesson of this Loyalty by your own Example, *With what Face* (saies St. Gregory Nazianzen,) *can you exact Chastity of your Wives when you yourselves live uncleany? How can you require of them that which you give them not? Will you have them Chaste indeed? behave yourselves Chastly.* And, (as St. Paul saies) *Let every Man know how to possess his own Vessel in Sanctification. For if contrary to this Doctrine of the Apostle, you yourselves teach them loose Behaviour, and wanton Tricks; no marvel if you receive Dishonours by loss of their Honesty: But you, O Women, whose Honour and Reputation is inseparably joyned with your Honesty and Chastity, be Jealous (in a manner) of this your Glory, and suffer no kind of wantonness to blemish your Credit and Estimation.*

II. You that desire to have the name and merit of chaste and worthy Matrons, flie all kind of Assaults, all manner of Courting, be it never so little:
suffer

suffer not a wanton Gesture nigh you: suspect him whosoever he be, that commends your Beauty and good Grace; for he that earnestly praises Merchandize which he is not able to Buy, gives a shrewd suspicion, that he means to steal it. But if jointly with praises of your Beauty, any Man discommends your Husbands, detest him as one that offers you hainous Injury; for it is evident that such an one, not only seeks your ruine and overthrow, but accounts you already half overcome: Because we see ordinarily, that the bargain is half made with the second man, when the first displeases the Merchant.

12. Gentlewomen as well in times past, as now-a-days wore, many Pearls in their Ears, delighted (as *Pliny* Thought) with the pretty ratling noise which they make in touching one another. Why they wore them I care not. I think verily *Isaac*, that great Servant and Friend of God, sent precious Ear-rings, as the first pledge of his Love, to the fair and chaste *Rebecca*

becca, as a Myſtical Ornament, be-
tokening, that the firſt part which a
Husband ſhould take poſſeſſion of in
his Wife, muſt be her Ears, which
his Wife ſhould loyally keep only for
her Husbands uſe, to the end, that no
Speech or Rumour ſhould enter there-
in, but only the ſweet amiable ſounds
of *Honeſt* and *Chaste* Words, which
are the *Orient Pearls* of the *Holy Go-
ſpel*: for we muſt always remember
that which before I have ſaid, that our
Souls are empoisoned by the Ear, as
the Body by the Mouth.

13. Love and Loyalty joined toge-
ther, cauſe a conſtant and fearleſs af-
ſurance; and therefore the Saints of
God, preſuppoſing this Fidelity, have
alwaies moſt kind ſigns and tokens of
their mutual Love: ſweet and loving
Favours, but yet *Chaste* and *Honeſt*;
tender and kind-Hearted, but yet ſin-
cere; plain and beſeeming their grave
Simplicity. So *Iſaac* and *Rebecca*,
the *Chasteſt* Married couple of old time,
were ſeen ſo lovingly entertaining one
an-

another by a Window, that albeit no offensive thing passed between them, yet *Abimelech* well judged thereby, that they could not be other than Man and Wife. The great *St. Lewis*, as rigorous to his own Flesh, as tender in Love to his Wife, was almost blamed for too much Kindness, tho' indeed he rather deserved exceeding Praise in knowing how to apply his War-like and Courageous Mind to these small Duties, requisite to the conservation of conjugal Love: for altho' these petty demonstrations of pure and unfeigned Affections, bind not the Hearts of those that Love, yet they approach them one to another, and serve for a kind of Art to keep mutual Love in Perfection.

14. *St. Monica*, being with Child of Great *St. Augustin*, Dedicated him often times to Christian Religion, and to the true Service of Gods Glory, as he himself Witnesses, saying, That *he had already tasted the Salt of God in his Mothers Womb*. This is a notable

ble Lesson for Christian Women, to offer up to God Fruits of their Wombs, even before they are delivered of them; for God accepts the Offerings of a loving and humble Soul; and commonly gives good Success to those Holy Motions and Affections of good Mothers at that time; Witness *St. Thomas of Aquin*, *St. Andrew of Fesula*, and divers others. The Mother of *St. Bernard* (a worthy Mother of so worthy a Child,) so soon as her Children were Born, took them in her Arms, and offered them up to our Lord JESUS CHRIST; and from thenceforth, she loved them with such Reverence, as Holy Vessels committed unto her by God, which fell out so happily unto her, that in the end they became Saints all seven.

15. The Children being once born in the World, and beginning to have the use of Reason, then ought their Parents to have an especial care to imprint the fear and love of God in their tender Hearts. The good Queen
Blau-

Blaunche , performed this Office excellently well, in her Son King *Lewis* the Saint ; for she would often say unto him. *My dear Child, I had rather far thou shouldst Die before mine Eyes , than see thee commit one only mortal Sin.* Which notable saying remained so engraved in the Soul of Her Royal Child , that (as he himself was wont to tell) not one day in all his life , past over his head , wherein he did not call it to remembrance , taking all pains possible to put this Divine Doctrine in practise. Races, and Generations in our tongue , are called Houses ; and the Hebrews call Generations of Children the Building up of Houses ; for in that sence the Scripture saies , that God builded Houses for the Midwives of *Egypt* : Whereby we learn , that to make a good House, is not to fill it with Worldly Treasures, but to bring up Children in the fear of God , and exercise of Vertue, wherein no pains nor travel is to be spared ; for Children are the Father & Mothers Glo.

Glory. So *St. Monica* with great constancy and perseverance, strave against the bad Inclinations of her Son *St. Augustin*: For having followed him by Sea and by Land, she made him more happily the Child of Tears by Conversion of his Soul, than he had been the Child of her Blood, by Generation of his Body.

16. *St. Paul* leaves to Women the care of their Household, as their Duty and Office: For which cause many are of this Opinion, that the Devotion of the Wife, is much more profitable to her Family, than the Vertue of her Husband; because he being not so ordinarily within-Doors, cannot so easily and continually instruct his Folk in Vertue; and therefore *Solomon* in his *Proverbs*, makes the happiness of the whole Household to depend of the Industry and Care of that Valorous and Courageous Woman, whom there he describes.

17. It is written in *Genesis*, that *Isaac* seeing his Wife *Rebecca* barren,
Prayed

Prayed to God for her, or according to the Hebrew Text, Prayed our Lord over against her; because he Prayed on one side of their Oratory, and the Prayer of her Husband made in this manner, was heard. The greatest and fruittullest union between Man and Wife, is that which is made in Devotion, to which one should exhort the other most Earnestly. Some Fruits, for their sowreness are not much worth, unless they are conserved as Quinces; others because of their tenderness cannot long be kept, unless they be preserved, as Cherries and Appricocks: So Women should wish that their Husbands were preserved and confited with the Sugar of Devotion, without which Man is Sowre, Bitter, and Intolerable. And the Husbands should procure that their Wives did excel in Devotion, because without it, the Woman is frail, and subject to fall and wither away in Vertue. *St Paul saies, That the unbelieving Man is sanctified by the faithful Woman, and the unbelieving Woman*
by

by the faithful Man: Because in this straight Body of Wedlock, the one may easily draw the other to Vertue, but what a Blessing is it, when the faithful Man and Wife, do Sanctifie one another in the true fear of God?

18. To conclude, the mutual supporting of one another, ought to be so great, that they should never be both at once Angry, or moved on the sudden. Bees cannot rest in a place where Eccho's or redoublings of Voices are heard: Nor can the Holy Ghost certainly remain in that House, in which strife, debate, chiding, scolding, and redoubled brawlings use to be. *St. Gregory Nazianzen* Witnesses, that in his Time, Persons kept the Anniversary Day of their Matrimony, Holy and Festival: And I could wish that good Custom were put in practise in these Dayes, so that it were not with worldly and sensual Demonstrations of exteriour Mirth, but that the Husband and Wife Confessing and Communicating that Day, should recommend un-

to God with more than ordinary Fervour, the constant quiet of their Marriage, renewing their good purposes, to sanctifie their state by mutual Love and Loyalty, taking breath in our Lord, to support the better the Charge of their Vocation.

CHAPTER XXXVIII.

F

Of the Honesty and Chastity of the Marriage-bed.

THE Marriage-bed ought to be Immaculate, as the Apostle saies, that is to say, exempt from all uncleanness & profane filthiness: Therefore was Marriage first instituted and ordained in the earthly Paradise, where until that time, had never been felt any extraordinary Concupiscence. There is some likeness between dishonest pleasure, and unmannerly eating: For both of them regard the Flesh, for the brutal heat thereof, is simply called carnal.

nal. I will declare by the one, that which I would have understood of the other.

1. Eating is ordained for the conservation of them that eat; as then, to eat, preserve, and nourish the Body, is absolutely good, and commendable: so also that which is requisite in Marriage for generation of Children and multiplication, is good and holy, being one of the chiefest Ends of Marriage.

2. To eat not for Conservation of Life, but for maintaining of mutual Love and Amity which we owe one to another, is a thing very just and honest: and in the same sort, the mutual and lawful satisfaction of the Parties joyned in holy Marriage, is called by *St. Paul*, Debt and Duty; that he permitteth neither partie to exempt themselves from it, without free and voluntary consent of the other, no not for the exercises of Devotion (which is the cause of holy Communion; how much less then may either partie ex-

empt themselves from this debt, for anger, disdain, or fantastical pretences.

3. As they that eat for mutual Conversation, do it freely, and not as it were by force, but rather in outward appearance, at leastwise shew of an appetite to their Meat; so the Marriage-debt should always be payed and performed frankly, and faithfully, as it were, with hope and desire of Children, albeit for some occasion there were no subject of such hope.

4. To eat, not for the two former Reasons, but only to content the appetite, is tolerable, but not commendable: because the only pleasure of the sensual appetite, cannot be a sufficient Object, to make an Action worthy of Commendation: it is enough that it be tolerable. To eat not only for our appetite, but with excess also and disorderly, deserveth blame, more or less, according as the excess is great or little.

5. The excess in eating, consists not in the quantity only; but in the manner

ner also of eating. It is strange (my *Philothous*) that Honey being so wholesome, and so proper a food to the Bees, that yet sometimes they become sick by it, as when in the Spring-time they eat too much of it, it engenders in them the Flux of the Belly, and sometimes it kills them without Remedy, as when they are behonied with it about their Head and Wings. Certainly the Act of Marriage is Holy, Just, and Commendable, to Commonwealth; yet notwithstanding in some case it is dangerous: for sometimes it infects the Soul with Venial Sin, as it chanches by a meer and simple excess: and sometime it kills the Soul by Mortal Sin, as it falls out, when the natural Order appointed for Generation of Children is perverted, in which as one swarveth more or less from the Order of Nature, so are the Sins more or less execrable, but always Mortal. For because Procreation of Children is the principal end of Marriage, one may never lawtully

depart from the Order which it requires, tho' for some accident, it cannot at that time be performed, as it falls out when barrenness, or being great with Child already, do hinder the Generation: for in these accidents, the Act of Marriage doth not cease to be Holy and Just, so that the rules of Generation be kept, no accident whatsoever being able to prejudice the Law, that the principal End of Marriage prescribeth. The execrable Act committed by *Onan* in his Marriage, was detestable before God, as the holy Text of the 38 Chapter of *Genesis* doth testify: altho' certain Hereticks of our days, a hundred times more worthy to be condemned, than the Ancient *Cynicks* (of whom *St. Hierom* speaks upon the Epistle to the *Hebrews*) made God to say, that it was the perverse intention of that naughty man, which displeased God: whereas the Scripture saith otherwise, and assures us in particular, that the thing or Act itself, was abominable in the sight of God.

6. It

6. It is a true mark of a wicked, greedy, and beastly mind, to think earnestly of Meat, before the time of repast; much more when after Meals one pauses and delights in the pleasure he took in eating, entertaining it in thought and word, and revolving in his mind the remembrance of the sensual delight he received in swallowing down his Morsels, as they do, who before Dinner have their mind in the Spit, and after Dinner in the Dishes; men worthy to be the skullions of a Kitchen, *who make a God of their Belly*, as *St. Paul* saith. Those which are well and mannerly brought up, think of the Table, but even when they are ready to sit down, and after Dinner wash their Hands and Mouth, to lose both favour and smell of that which they have eaten. The *Elephant* is but a gross Beast, yet most worthy of all the rest, and which aboundeth most in sense: I will tell you a point of his Honesty, he never changeth his Mate, and loves her tenderly whom he hath

hath once chosen, with whom notwithstanding he couples not, but from three years, to three years, and that only for five days, and that so secretly, that he is never seen in the Act; but the sixth day, he shews himself abroad again; and the first thing he does, is to go directly to some River and wash his Body, not willing to return to his Troop of Companions, till he be purified. Are not these Goodly and Honest Qualities in a Beast? by which he teacheth married Folk, not to be given too much to sensual and carnal Pleasure; which according to their Vocation they have exercised: but the use being passed, to wash their Heart and Affection from it, and purge themselves of it, that afterwards with all liberty and freedom of Mind, they may exercise other Actions more pure, and of greater Value. In this Advice, consists the perfect Practise of that excellent Doctrine of St. Paul, given to the *Corinthians*: *The time is short* (saies he) *it remains that they who*
have

have Wives, be as though they had them not. For according to St. Gregory, he had a Wife as though he had her not, who in taking corporal pleasure with her, is not for all that, hindered, and disturbed from Spiritual Exercises, and what is said of the Man, is to be understood of the Woman: that they that *use the World* (saies the same Apostle) *be as though they used it not.* Let every one then use this World according to his Calling, but yet in such sort, that he engage not his affection too deeply therein: but remain still as free and as ready to serve God, as if they used not the World at all. It is great hurt to a man (saies St. Austin) to desire the enjoying of those things, which he should only enjoy. We should enjoy Spiritual Things, and only use Corporal Things: for when their use is turned into enjoying, our Reasonable Soul is converted into a Savage and Beastly Soul. I think I have said all that I would say, without speaking of that of which I would not say.

CHAPTER XXXIX.

Instruction for Widdows.

ST. Paul instructs all Prelates in the Person of his dear Schollar *Timothy*, saying, *Honour those Widdows which are Widdows indeed.* To be a Widdow indeed, these things are required :

I. That not onely she be a Widdow in Body, but in Heart also, that she be resolved with an inviolable purpose, to keep herself in the estate of chaste Widdhood: For those which are Widdows but onely while they expect Marriage, are not separated from their Husbands, but onely in respect of bodily Pleasure, for they are already joined to them in Heart and Will. But if the true Widdow, to confirm herself in the state of Widdowhood, will offer unto God her Body and Chastity by Vow, she shall add a great Ornament

ment to her Widdowhood, and make her Resolution secure. For since that after her Vow, she is no more in her own power, and cannot leave her Chastity without foregoing her Part in Paradise, she will be more zealous of her Designment, and suffer not so much as one little Thought of Marriage to stay in her Heart, no not the space of one only Moment: So that this Sacred Vow, will put a strong Bulwark between her Soul and all manner of Thoughts, that are contrary to her holy Resolution. St. *Austin* counsels this Vow very earnestly to a Christian Widdow, and the Ancient and Learned *Origen*, goes much farther; for he exhorteth Married Women to propose and Vow Chastity of Widdowhood, in case their Husbands should die before them: That among the sensual Pleasures which they may have in their Wedlock, they may enjoy the Merit of chaste Widdowhood, by this Promise and Vow made before-hand. The Vow maketh the Work more acceptable

table unto God, fortifieth the Will to do it more courageously, and giveth to God not onely the good Works, which are the Fruits of our Will, but dedicateth likewise unto him our Will itself, as the Root and Tree of all our Actions. By simple Chastity we lend our Body to God, retaining notwithstanding our Liberty, to subject it when we list to sensual Pleasure; but by the Vow of Chastity, we make him an absolute and irrevocable Present of our Body, without reserving to ourselves any possibility to go back from our word; rendring ourselves happy Slaves unto him, whose Bondage is better than all Royalties. As I approve the Advice of these two great Personages, so could I wish that those Souls which are so happy as to follow them, would do it prudently, holily, and soundly, having well examined their Forces, and invoked the Graces of God, and taking the Counsel of some Wise and Devout Director; for so all will prosper the better.

2. Besides, it is necessary that the Abrenunciation of second Marriage, be made purely and simply, to convert all our Affections unto God more Loyally, and to make our Heart cleave unto Gods Heart on every side: For if the desire to leave her Children Rich, or any other worldly Respect, do keep the Widdow in Widdowhood, she may deserve Praise and Commendation perhaps, but not before God; since in Gods sight nothing is Praise-worthy, but that which is done for Honour and Reverence of his Divine Majestie.

3. Likewise a true Widdow must be voluntarily abstracted from all prophane Contentments: For *the Widdow which liveth deliciously*, saies St. Paul, *is dead in her life-time*. She that will be a Widdow, and yet delights to be Courted, Embraced, made much of, and take pleasure in Dancing and Feasting, desiring Perfumes, tricking and trimming herself, is a Widdow alive in Body, but dead in Soul. What avialeth it whether the Image of *Adonis*, or
pro-

prophane Love, which hangeth for a sign before the door of Fleshly Delights, be painted with goodly Flowers and Plumes round about it, or the face thereof be covered with a Net or a Cypres? For so doubtless not without much Vanity sometimes, black Mourning Apparel, serves to make her Beauty more apparent: The Widdow having made trial of that wherein Women do please Men most, casteth more dangerous Baits into their Minds. The Widdow then which liveth in these fond Delights, is dead being alive, and is nothing else, to speak properly, but an Idol of Widdowhood.

4. *The time of pruning is at hand; the voice of the Turtle-Dove hath been heard in our Land,* saith the Holy Ghost in the *Canticles*. All Men that will live devoutly, must prune and shave away all worldly Superfluities; but especially is this needful to true Widdows, who like Turtle Doves, come freshly from bewailing and lamenting the loss of their dear Husband. When

Noemy

Noemy returned from *Moab* to *Beth-lehem*, the Women of the Town, who had known her when she was first Married, said one to another, *Is not this Noemy?* But she answered, *Call me not Noemy, I pray you* (for *Noemy* signifieth Comely and Well-favoured) *but call me Nara; for our Lord hath filled my Soul with bitterness:* Which she said because her Husband was dead. Even so the devout Widdow, will never be termed or esteemed Fair and Beautiful, contenting herself to be such as it pleaseth God she be.

5. Lamps that are fed with sweet Oyl, cast a sweeter smell when they are blown out: and Widdows, whose Lives were pure and laudable during their Wedlock, pour out a sweeter Odour and Vertue of Chastity, when their Light (that is, their Husbands) is put out and extinguished by Death. To love their Husbands being alive, is an ordinary thing amongst Women: but to love them so well, as to take no other after their Death and Departure,

ture, is a Love which pertaineth onely to true Widdows. To hope in God, so long as the Husband is alive, and serveth for a Pillar to support his Wife, is not a thing so rare to be seen; but to hope in God when she is destitute of so great a prop and stay of her Life, is indeed worthy of Commendations. This is the reason that one may with greater facility, know in Widdowhood the performance of Vertues, than one could have done in the state of Marriage.

6. The Widdow that hath Children which stand in need of her assistance, and bringing up principally to matters belonging to their Souls health, and establishing of their course of Life; cannot, nor ought in anywise abandon them; for the Apostle *St. Paul* saith clearly, that they are obliged to take that care of them, which they themselves had before experienced in their Fathers and Mothers; and that if any have not care of his own Family, he is worse than an Infidel. But if her
Child

Children be in state, that they stand no more in need of her Guiding, then should she gather together all her Thoughts, and imploy them wholly to enrich her Heart, with the pure and holy Love of God.

7. If meer constraint bind not the Conscience of the Widdow to outward Affairs, as Processes, and such-like; I counsel her to avoid them altogether, and to use that order in managing her Affairs, which is most peaceable and recollected, although it seem not so gainful. For the profits gotten by Contentions and troublesome Labour, must be very great indeed, to recompence the benefit of a quiet Life: besides that, wrangling Pleas and Process, do distract the Heart, and oft-times open a Gate to the Enemies of Chastity: While to please them, whose favour they need, they are fain many times to use Demeanor and Behaviour displeasing to God.

8. Prayer must be the Widdows continual Exercise, for she must now love
nothing

nothing but God, she must use almost no words but for Gods sake. And as the Iron which by the presence of the Diamond, was hindred from following the Loadstone, leaps after it so soon as the Diamond is removed away; so the chaste Widdows Heart, which could not easily give itself wholly to follow Gods holy Inspirations, during the Life of her Husband, should immediately after his Death, run with ardent affection after the sweet Odours, and Celestial Perfumes of our Lord, saying with the Sacred Spouse, O Lord, now that I am all mine own, receive me altogether; *Draw me after thee, and I will run after the sweet smell of thy Ointments.*

9. Vertues peculiar to Christian Widdows are, perfect Modesty, neglect of Honours, Ranks, Places, Titles, and such-like Vanities, to serve the Poor, visit the Afflicted, instruct young Maidens, and incline them to affect Piety and Devotion, and in a word, to yield themselves a perfect Pattern of all

all Vertue: To the younger Women, Cleanliness and honest Simplicity, must be the two Ornaments of their Habits; Humility and Charity must adorn their Actions; Honesty and Courtesie must grace their Speech; Modesty and Shamefac'dness must beautifie their Eyes, and Christ Jesus Crucified, must be the only Love of their Hearts. In sum, the true Widdow is the Catholick Church, as it were a fresh sweet Violet in the Month of *March*, which sends abroad from the fragrant Odour of her Devotion, an incomparable suavity, and yet almost covers and hides herself, with the great Leaves of her Humility and voluntary Abjection, betokening by her dark pale Colour, her Exercises of Mortification: She is usually found in fresh cool places, and unmanured Plots of Ground, and will not be blasted with the hot noisome Air of the Worlds Conversation, the better to conserve the pleasant freshness of her Soul, against all inordinate heats, which the desire of Riches, of Honour, and dan-

dangerous Loves, might breed in her Heart. *She shall be Blessed* (saies the Holy Apostle) *if she persevere in this sort.*

10. I have many other things to say of this matter, but I have said enough, and all, when I said that the Widdow Zealous of the Honour of her Estate, read attentively the excellent Epistles, which great St. *Hierome* wrote to *Furia*, *Salvia*, and all those other Dames, which were so happy, as to be the Ghostly Children of that Holy Father; for nothing can be added unto that which he saies, but only this Admonition; that a true Widdow should never blame those that Marry the second time, nay, tho' they Marry the third and fourth time; for in some cases, God Almighty so disposes it for his greater Glory. One must always have his Eyes upon this Doctrine of our Holy Fore-Fathers, that neither Widdowhood nor Virginity, have any other place in Heaven, but that which true Humility does allot and assign them.

A

C H A P T E R X L.

A Word or two to Virgins.

I. **O** Virgins, I have only these three Words to say unto you, for the rest that is requisite, you shall find elsewhere. If you intend and think upon Temporal Marriage, be sure to keep your first Love inviolably for your first Husband. In my Judgment, it is egregious, Cosenage and Deceit, to present instead of an entire and sound Heart, a worn, bruised, and Love-vanquish'd Heart. But if thy happy lot have ordained thee for thy Chaste Spiritual Spouse, for whom thou meanest to preserve perpetually thy Virginity: good God! how precisely, carefully, and tenderly, oughtest thou to preserve thy first Love for him, who being Purity itself, is delighted with nothing so much as with Purity, to whom are due the first Fruits of all things,

things, but principally of our Love ?
Read St. *Hierome's* Epistles, there thou
shalt find sufficient Precepts and Rules,
touching this matter. And seeing that
thine Estate and Condition of Life has
made thee subject to Obedience, choose
a Guide and Master, under whose Con-
duct and Direction, thou mayst with
greater Sanctity and Integrity, Dedi-
cate thy Body and Soul to the Worship
and Service of Almighty God.

THE



THE FOURTH PART
OF THE
INTRODUCTION,

CONTAINING,
Necessary Instructions against those
Tentations which are most ordina-
rily incident to those that endeavour
to live Spiritually.

C H A P T E R I.

*That we must not regard the Scoffs and
mocking Taunts of the Children of
this World.*

I. **S**O soon as the Children of this
World shall perceive that thou
resolvest to lead a Spiritual Life, they
will

will discharge upon thee as thick as Hail, all their vain babling and false Surmises. Those that are most malicious among them, will calumniate and misconstrue thy change, attributing it to dissembling Policy or Hypocrisie; The World frowns upon him, say they, and because he cannot thrive that way, he betakes himself to God; thy Friends will even break their Heads and weary their Tongues to make thee a World of Exhortations, and Wise and Charitable Advices, as they imagine: Thou wilt fall into some melancholy Humour (will they say) by this new course of Life; thou wilt lose thy Credit in the World, and make thy self intolerable and distastful to all thy Acquaintance; thou wilt wax Old before thy Time; thy Domestical Affairs will go to wrack; a Man must live in the World, as one in the World: Our Salvation may be obtained, and Heaven gained without these Mysteries and Secrets; and a thousand such-like Inventions as these shalt thou hear.

2. My *Philothous*, all this Counsel of these, is but a fond and vain prattling. ~~These~~ Men tender neither thy Health, nor Wealth, nor Honour. *If you were of the World* (saies our Blessed Saviour) *the World would love that which were his: but because you are not of the World, therefore the World hates you.* We have seen often enough Gentlemen and gay Ladies, pass many a whole Night, nay many Nights together, at Cards, and Chesse, and is there any attention more melancholy, fullen, and troublesome than that? And yet Worldlings that mark it, say never a Word of it, and their Friends never trouble themselves therefore; and for Meditating but one short hour, or rising in the Morning a little earlier than ordinary, to prepare ourselves to Communion, every one runs to the Physician, as if it were needful we should be purged from Hypochondriack Humours, or the Jaundice. They will make no difficulty to spend thirty or forty Nights in Dancing, and no Man

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of them will complain of it as of loss of Time: yet only for watching Devoutly on *Christmas* Night, every one cofts next Morning, and complains of the Rheum^o. Who sees not here, that the World is an unjust Judge, favourable and partial to its own Children, sharp and rigorous to the Children of God?

3. We shall never be well in Peace with the World, unless we cast ourselves away with it for Company: It is impossible for us to content it, it is too much out of square: *For John came neither Eating nor Drinking* (saies our Redeemer) *and they say the Devil is in him: the Son of Man came Eating and Drinking, and they say, Behold a Glutton and a Wine-Bibber.* Most true it is, *Philotheus*, if we should condescend with the World, and give ourselves a little to Jest, to Laugh, to Dance, and Disport, it would be scandalized at us: if we do not so, it will accuse us of Hypocrisie or Melancholy. Let us make ourselves brave, and the
World

World will construe it to some bad end: Go negligently and carefully Attired, and the World will count us base minded: Our Mirth in the Worlds Eyes is Dissolution; our Mortification, Sullenness; and looking thus upon us with an angry Eye, we can never be acceptable to it. It aggravates our Imperfections, publishing them for Sins, it makes Mortal those which we commit through frailty, it says we do them for Malice: Whereas Charity is benign (as *St. Paul* says) the World is Malicious; where Charity thinks not ill of any, the World on the other side, thinks no good, but always ill, and not being able to calumniate our Actions, it will accuse our Intentions: So that have the poor Sheep Horns or no, be they white or black, the Wolf for all that refuses not to devour him, if he can

4. Do what we can, the World will still wage War against us: If we be long at Confession, it will wonder what we were so long about: If we are but

a while, it will say we have not told all, we have concealed the worst. It will warily spie and prie into our Gestures and Behaviour, and if it find out but one little Word of Choler cast out at unawares, it will protest solemnly, that we are altogether unsufferable. If we be diligent in looking to our Affairs, it terms us Covetous; if Mild and Patient, it calls it meer Simplicity: But as for the Children of the World, their Choler is Generosity, their Avarice is good Husbandry, their Conspiracies are Honourable Courtesies: thus still the Spiders mar the poor Bees Labours.

5. Let us therefore give this blind Buzzard leave (*Philothous*) to cry as long as he list, and screech like a Night-Owl to disquiet the Birds of the Day: But let us in ourselves be constant in our purposes, and no Changlings in our designs: Our perseverance will clearly demonstrate, whether in sooth and in good earnest, we have sacrificed ourselves to God, and settled ourselves in
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the ranck of those, that mean to live Devoutly. Comets and Planets are a most of an equal Brightness in appearance ; but Comets, or Blazing-Stars, do quickly vanish away, being only certain Firy Vapours, which are in short time consumed, whereas Planets, or true Stars, have a perpetual and Everlasting Brightness. So Hypocrisie and true Vertue, have great resemblance in outward shew, but one may know the one from the other : Because Hypocrisie lasts not long, but vanishes soon like smoak, ascending up a little way into the Air, but true Vertue is always constant and durable.

6. It is no small Commodity, no little security, and fortifying of the beginning of our Devotion, to suffer Reproaches, and Calumniationes, for by those means we avoid the danger of Pride, and Vain-glory, which are like the cruel Midwives of *Egypt*, appointed by the infernal *Pharao*, to kill the Children of the *Israelites*, the very day

of their Birth. We are Crucified in opinion of the World, let the World be Crucified in ours? It accounts us for Fools let us esteem the World for mad and fenceless.

C H A P T E R . I I.

That we must have continually a Good and Mansful Courage.

I. **T**HIS Light of the Day, altho' it be most beautiful and delectable to our Eyes, does dazle them notwithstanding, after they have been shut up in long Darknes. Before we be accustomed and Familiar with the Inhabitants of any strange Counrry, let them be never so courteous and friendly, yet we find ourselves amongst them as half amazed. It may be my, *Philothemus* that, after this change of Life, divers alterations will arise in thy Heart, and that this great and general farewell which thou hast bidden to the Follies and

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Vanities of the World, will stir in thee some sadness and discouragement: If it happen so, let me win so much at thy Hands, as to have a little patience, for it will come to nothing; it is but a little astonishment which the Novelty of another Life brings unto thee, let that pass over, and thou shalt receive a million of Consolations.

2. It will trouble thee in thy beginning (it may be) to forsake that Pomp and Glory, which fools and mockers give thee, who account thee happy in vanities: But wouldst thou for that vain estimation, lose the everlasting Glory, which God infallibly will give thee? The fond trifles and pastimes in which thou hast employed thy fore-passed years, will represent themselves again to thy Heart, allure it, and cause it come unto their side: But canst thou have the Heart to hazard the loss of blessed Eternity, for such transitory Toys and Pleasures? Believe me, *Philothens*, if thou persevere constantly, e're long thou wilt feel such cordial sweetness,

so pleasant and delicious, that thou wilt confess, that the World affords nothing else but bitter Gall in comparison of that most sweet and delectable Hony; and that one only day of Devotion, is better worth, than a thousand Years of Worldly Delights.

3. But if thou seest, that the Mountain of *Christ* and Perfection is exceeding high: And, O my God¹²⁸ (sayst thou) how shall I be able to clim up so high? Courage, *Philotheus*; when the little young Bees begin to take shape and form, we call them Grubs, and at that time they cannot flie up and down upon sweet Flowers, nor on the Thymy Mountains, nor little bushy Hills, to gather Hony, but by little and little, feeding upon the Hony which their Dames prepare for them: these little Grubs or Imps, begin to have Wings, and to strengthen themselves, so that after they flie up and down all the Country in their Hony-quest.

4. True it is, that as yet we are but little Grubs in Devotion, and that we
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are not able to soar up so high, as our desire would have us, which is even no higher, than to the highest top of Christian Perfection; yet notwithstanding we begin to grow into form and fashion, to take some spiritual shape upon us; by good Desires and constant Resolutions, followed and seconded by diligent performance, our Wings begin to grow; so that we may well hope one day to be Spiritual Bees, and that we shall flie freely in search of the Hony-sweet Pleasures of God: In the mean time, let us live upon the Hony of so many Godly Instructions, as Ancient Devout Persons have left unto us: And let us Pray unto God to give us the Wings of a Dove, that we may not flie for the time of this present Life, but especially repose ourselves in the Eternity of the Life to come.

CHAPTER III.

The nature of Tentation, and the difference between feeling them, and consenting to them.

I. **I**Magine a Young Princess (my *Philotheus*) greatly beloved of her Husband; and that some traiterous Villain to win her, and defile her Marriage-bed, sends to her some infamous Pandar, with a Love-Messagè, to treat with her about his disloyal Intèbt: *First*, this naughty Pandar proposes unto the Princess, the intent of his Master. *Secondly*, The Princess takes the Embassage, in good, or evil part. *Thirdly*, She either consents, or refuses. Even so the Devil, the World, and the Flesh, perceiving the Soul of Man Espoused to the Son of God, do send their Temptations and Suggestions unto her; by the which, *First*, Sin is propound unto her: *Secondly*, She either

either is delighted, or displeased with the Sinful motion: And, *Thirdly*, She either admits it by consent, or rejects and casts it away from her: which are in sum, the three Steps or Stairs by which we descend to Wickedness, Suggestion, or Temptation, Delight, and Consent. And though these three Acts, are not so manifestly known and discerned in other kinds of Sins, yet palpably seen, in all great and enormous Sins.

2. Tho' the Tentation of any Sin that is, should endure all our Life long, it would not make us ungrateful to his Divine Majesty, so that it please us not, so that we take no Delight in it, nor give any consent unto it. And the Reason is, because in the Tentation, there passes no moral Action of ours, but we only suffer it: and so taking no Pleasure in it, we can be in no fault; for St. *Paul* a long time suffered the Tentations of the Flesh, and yet was so far from displeasing God therefore, that contrariwise God esteemed himself glorified thereby. 3. The

3. The blessed St. *Angela de Fulgino*, felt such vehement Tentations of the Flesh, that she moves to compassion when she recounts them; great likewise were the Temptations which St. *Francis*, and St. *Bennet* suffered, when the one cast himself naked into the Thorns, and the other into the Snow to mitigate them, yet lost they not for all that, any whit of the Grace of God, which rather augmented it.

4. Thou must be Valiant then and Courageous (my *Philothous*) amidst Temptations, and never hold thyself for vanquished, so long as thou findest that the Temptation displeases thee. Observe well the difference, between having, and consenting to Temptation; which is, that we may have, or feel them, though they utterly dislike and displease us; but we can never consent unto them, unless they please us, since Pleasure ordinarily serveth as a step to consent. Let then the Enemies of our Salvation, present unto us as many bites and bates as ever they will,

will, let them always stand watching at the Door of our Heart to get in; let them make us as many offers, and proffers, as they list: but yet so long as we have a true purpose and strong resolution, to take no manner of pleasure in them, it is not possible that we should offend God, no more than a Prince, (Husband to the Princess before-mentioned) can bear her any ill-will or displeasure, for the naughty Message sent unto her, if she have taken no delight or pleasure in it. Yet there is a difference between the Soul and this Princess, that the Princess having once understood this dishonest Errand, may if she list, drive away the Messenger, and hear him no more: which is not always in the power of the Soul, for she cannot choose but feel the Temptation, though it be always in her power not to consent to it; for which cause, though the Temptation should persevere never so long time, yet cannot it hurt or defile us, so long as it dislikes and displeases us.

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4. But as for the delight which may follow the Temptation, because there are two parts or portions of our Soul, the one Inferiour, and the other Superiour; and ~~the~~ Inferiour or Sensuality follows not always the Superiour, or Reasonable Portion, but keeps House apart (as it were:) it falls out oft-times, that the Inferiour takes delight in the Temptation without the consent, nay against the will of the Superiour. This is the Quarrel and Battel which the Apostle St. *Paul* describes, when he saies, that his Flesh rebelled against his Spirit, and in such other things.

5. Hast thou not seen (*Philothemus*) a great burning Firebrand, covered with Ashes and Embers? when one comes ten or twelve hours after to seek for fire, he finds but a little in the midst of the Earth, and sometimes hath much ado to find any; yet there was fire there all the while, for otherwise he could now have found none at all: and with that little that he found, he may kindle all the other dead Coals
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and Brand ends. The self-same passeth in Charity (which is the Spiritual Fire of our Soul) amidst many great and violent Tentations. For Tentation ^{not} darting her delight into the lower portion, covers all the Soul (as it seems) with Ashes, and brings the Love of God to such a strait, as if it had come only (as Men use to say) to stand a tiptoe: for it appears not at all any where, saving only in the midst of the Heart, in the very bottom and center of the Spirit; and yet seems scarce to be there, and we have much ado to find or perceive it: Notwithstanding without all doubt it remains there, since howsoever we feel ourselves troubled in Soul and Body, yet we find in our Heart a settled resolution not to consent to Sin nor Tentation, and the delight which pleases our outward Man, or Sensuality, displeases and dislikes the Inward or Reasonable Will, so that though it be round about it, like the Cinders about the Coal, yet is it not within it.

it: whereby we may plainly see, that such delight is involuntary, and altogether contrary to our Will, and can therefore be no Sin at all.

C H A P T E R I V .

Two fit Examples of the foresaid Matter.

I. **I**T concerns thee so near to understand this difference well, that I will not spare to spend a little more time and discourse, to declare it more at large. That Young Man (of whom St *Hierom* speaks in the Life of St. *Paul* the first *Hermit*) being bound with delicate Scarffs of Silk, and lodged in a soft Bed, and provoked by all sorts of lascivious Touches, and wanton Allurements, by a beautiful Harlot, that lay with him on set purpose, to overthrow his constant Chastity: what strange motions of his Flesh did he feel? Needs must it be, that his

his Senses were assaulted with excessive delight, and his Imagination extremely battailed with the presence of those voluptuous Objects. Yet notwithstanding amongst so many troubles, in the midst of such a terrible storm of Temptations, he testified sufficiently, that his Heart was not overcome, that his Will (though round about beset with such Pleasures) consented not at all unto them, since his Spirit perceiving so general a Rebellion against it, and having no other part of the Body at command but the Tongue, he bit it off with his Teeth, and spit it in the face of the naughty pack, which more cruelly tormented him with unlawful Pleasures, than the Hangman could ever have done with most horrible Torments; for therefore the Tyrant, mistrusting to overcome him by Pangs, thought to surmount his Constancy by Pleasures.

2. The History of the Battel which *St. Catherine* of *Siena* in like manner suffered, is most admirable, the summ
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whereof followeth: The Devil had permission from God Almighty, to assault the Chastity of this Virgin, with the greatest rage he could, with this exception, That he should not touch her. Then did the Fiend erect a Battery of all kind of unchaste Suggestions against her Heart; and to move her the more, coming with his damnable Companions in form of Men and Women, made a thousand forms of Carnal Inticements in her sight, adjoining Words and Gestures most dishonest and filthy. And although all these fleshly Engines, were onely exteriorly presented, nevertheless by ministry of the Senses, they pierced to the very Heart of the distressed Virgin; which (as she herself confessed) was even brimful of these dangerous Suggestions, nothing else in her remaining free, but onely her superiour Will which was not shaken with all these thundring Ordinance of lascivious and carnal Tentations; which lasted very long, till on a day our Lord appeared unto her, and she

she said unto him, *Where wert thou, my Sweet Lord, when my Heart was full of so great darkness and uncleanness? Whereto he answered, I was, my dear Daughter, in thy Heart. In my Heart (replied she) and how couldst thou dwell in a Heart where there was so much uncleanness? or canst thou, that art Cleanness itself, abide in a place of Dishonesty? And our Lord answered, Tell me, when these unclean Thoughts troubled thee, did they make thee merry, or sad; did they produce in thy Heart sweetness or bitterness? Most extream sorrow, said she. Who was it then (said our Lord) that put this exceeding bitterness and sorrow into thy Heart, but I, that lay there covertly and hidden in thy Soul? Believe me (my Daughter) had I not been there present, these hellish Engines that were planted round about thy Heart, and with all their Battery, could not make one breach into it, would doubtless have surprized it, and entred at their pleasure, they would have been admitted,*
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and received with delight, by consent of thy Free-will, and so have given the Deaths Wound to thy Soul: But because I was within, I armed thy Heart with bitter dislike of these dishonest Imaginations, and placed that strong Resistance in thy Soul, by which she refused the Tentation, as much as she could; and not being able, as much as she would, conceived a vehement displeasure and hatred against the Tentation, and against herself; and these Pangs and Afflictions. were very meritorious, and a great gain for thee, and an exceeding increase of thy Vertue.

4. Seest thou, *Philotheus*, how this Fire was covered with Ashes in this Holy Soul? and that the Tentation and Delight was already entred into the Heart, and had compassed and besieged the Will? which onely assisted by her Saviours Grace, resisted by a bitter detestation of the wicked and lawless Pleasures, all the Battery that was presented unto it, refusing alwaies to

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give consent to the sinful Suggestions, with which it was so dangerously and universally envirgonned. O what distress is it to a Soul that loveth God, not so much as to know whether he be in her or no! or whether the heavenly Fire of Charity, for which she fighteth, be altogether extinguished in her or no; but this is the Flower and Perfection of the heavenly Love, to make the Lover to suffer and to fight for Love, not knowing whether he have within him that Love, for which and by which, he continueth valiantly fighting.

C H A P T E R V.

An Encouragement to the Soul vexed with Temptation.

I. **M**Y Philotheus, God never permits these vehement Temptations to arise, but onely against such Souls, which he means to extol and
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promote to the Dignity of his pure and excellent Love. But it followeth not therefore, that after these Tensions, they shall be sure to attain to this Divine Love; for it happens oft-times, that Souls which have been constant in such violent Combats, afterward not corresponding with the heavenly favours of God, have been vanquished and overthrown with very small Tensions. This I say, to the end that if ever it chance to thee to be afflicted with such dreadful and horrible Tensions, that thou understand thereby, that God favoureth thee with an extraordinary sign of his Love, by which he designeth to exalt thee in his presence, and make thee great in his familiarity and friendship. Yet nevertheless, be thou always humble and fearful to offend, not assuring thy self that thou art able to overcome the least Temptations that are, after thou hast prevailed against great ones, saving only by continual Fidelity and Loyalty towards his Majesty.

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2. What Temptations soever then do arrive unto thee, and what delight soever ensue of that Temptation; so long as thy Will refuseth to give her consent, both to the Tentation and to the Delight following it, trouble not thy self; God is not offended with thee. When one falleth into a Swound, so that there appear no more signs of Life in him, Men usually lay their Hands on his Heart, and at the least motion that they feel in his Heart, they judge him yet to retain Life, and by some precious Liquor or Restorative, make him come again to himself, and recall him to his sence and feeling: so doth it chance when through the violence of Tentations, our Soul seemeth as it were fallen into a Swound, and into an utter decay of all her Spiritual Forces, Life and Motion; that is, if they do their endeavour to refuse all consent to the Tentation and Delight thereof; for so long as this motion of refusal is within our Heart, we may be assured, that Charity, the Life of our Soul, remaineth yet

yet in us, and that *Jesus Christ* our Saviour is there present, though hidden and secretly, so that by Virtue of continual Prayer, and use of the Sacraments, and of confidence in Gods Grace, we shall recover our Forces, and live a sound, healthy, and delectable Life.

CHAPTER VI.

How Tentation and Delaetation may be Sin.

I. **T**He Princess of whom we spake right now, could not hinder the dishonest Demand made unto her, because as we presupposed, it came to her unawares, and against her will; but if on the other side, she should by some wanton Glances, give occasion to be requested, by those secret and careless Tokens, declaring herself not unwilling of rendring Love to him that should court her: then doubtless were she

she culpable of the Message itself: and though she shew herself never so Quaint and Coy, she should for all that deserve blame and punishment. So chanceth it many times, that the very Tentation itself is a Sin in us, because we ourselves willingly are the cause of it: For example, I know that in Gaming, I fall easily to Rage and Blasphemy, and that Gaming is to me, as it were, a Tentation to those Sins: I sin therefore as often, and as many times as I play at that Game, and am guilty of the Tentation which thence ariseth. Again, if I know certainly that such an ones Conversation, is ordinary a cause of Tentation and Fall unto me, and yet notwithstanding do willingly go to it, I am accessory to all the Tentations which do ensue from thence.

2. When the delight which proceedeth from the Tentation may be avoided, it is alwaies sin to receive it; according as the Pleasure which we receive, and as the Consent which we give unto it, is great or little, long or

short in durance: So it is alwaies reprehensible in the young Princess of whom we speak, if she do not onely hearken unto the lascivious and dishonest Demand which is made unto her, but withal, after that she hath heard it, taketh pleasure in it, entertaining her Thoughts with some delight about this Object. For although she will not consent to the real exception of the Disloyalty motioned to her; she consenteth notwithstanding to the mental applying of her Heart, to the contentment which she taketh in the naughty Suggestion: And it is alwaies a dishonest Act, to apply either Mind or Body, unto any dishonest Object: nay, Dishonesty consisteth in such sort in the application of the Mind, that without it, the applying of the Body, were no Sin at all.

3. So then, when thou shalt be tempted in any Sin, consider whether thou hast willingly given occasion to be so tempted; for then the very Tentation itself, putteth thee in state of Sin, by
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reason of the hazard wherein thou hast willingly cast thy self, which is to be understood, when thou mightest commodiously have avoided the occasion, and that thou didst foresee, or were bound to foresee, that in such an occasion, such a Temptation would arise. But if thou hast given no occasion at all to the Tentation which impugneeth thee, it cannot in any sort be imputed unto thee for a Sin.

4. When the delight following the tentation might have been shunned, and yet we eschew it not, there is alway some kind of Sin, according to the cause of delight taken in it. A woman that has given no occasion to be courted, but yet takes pleasure therein, lets not to be blame-worthy, tho' the pleasure which she affected, have no other cause or motive, but only the courting.

5. For example, if her Gallant play excellent well on the Lute, and she delighted, not in that he seeks her love, but in the harmony and sweetness of

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his Lute ; there is no Sin in that delight ; yet must she not continue long in it , lest easily she pass from it , to delight in being Wooed. So if any Body propound to me some stratagem full of Invention and Cunning , to make me compass a full revenge upon mine Enemy : If I take no delight , nor give any consent to the desire or purpose of Revenge which was motioned unto me , but only in the slight and subtil Art of the Engine or Invention, without doubt I Sin not at all : Tho' it be not expedient to stay long in this delight , for fear lest by little , and little, it carry me to some delectation of the Revenge proposed.

6. We find ourselves sometime overtaken and surprized with some tickling of delight, immediately after the Temptation is presented unto us : Before we have well considered the quality and danger thereof : and this Delight is but a small Venial Sin , tho' it wax greater if , after we perceive the danger we are in, we stay , negligently dallying

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and as it were coping & cheapning with the delight, whether we should admit it, or reject it: And yet more, if we negligently stay in it after we perceive the peril, without any purpose at all, little or great to cast it away out of our Heart: But when as voluntarily, and of full purpose, we resolve to take contentment in that delight, that deliberate purpose is a great Sin, if the object of the delight be very naughty. It is a great vice in a Woman, if she be willing in her Heart to entertain naughty dishonest Loves, altho' she do not in effect abandon herself to her Lovers.

C H A P T E R VII.

Remedies against great and vehement Tentations.

I. **A**S soon as thou findest thy self in any Tentation, do as little Children are wont, when they see a Wolf or a Bear in the field: For present-

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ferly they run and throw themselves into their Father or Mothers Arms , or at leastwise call upon them for help and succour. Run thou in like manner unto God , cry upon his Mercy, crave his Assistance , it is the Remedy which our Saviour himself taught us saying, *Pray , lest you enter into Tentation :* Continue , or increase them hastily , run in Spirit to the Cross of our Blessed Saviour J E S U S , imagining thou seest him hanging thereon before thy face, & embrace the Foot of the Cross upon thy knees , laying fast hold upon it , as upon an assured Sanctuary, and protest that thou wilt never consent to the temptation. Ask our Saviour aid against it , and continue alway this protesting, that thou wilt never give consent , so long as the Tentation lasts. But while thou makest these earnest & hearty protestations , and refusals of consent , look not the Tentation in the face, think not on it as nigh as thou canst, but look only upon our Blessed Lord on the Rood : For if thou behold and
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consider the Temptation, principally when it is vehement, or carnal, it may shake and undermine thy Courage, and weaken thy Constancy before thou art aware. Divert thy Thoughts with some good and commendable Excerifes, for such Occupations, entering, and taking place in thy Heart, will chase away the Tentations, and malicious Suggestions, and leave no room in thy Heart to be lodged in.

3 The second and soveraign Remedy against all great Tentations, be they never so great, is to unfold our Conscience, to display and lay open the Suggestions, Feelings, and Effects which arise in our Minds, and to manifest them and their occasions to our spiritual Director. For note this well, that the first Condition that the Devil would make with a Soul whom he would inveigle and deceive, is to conceal the Tentation: As they which would allure any Maids or Women to their unlawful desires, at the very first abording, warn them to say nothing

of their notions and desires to their Parents or Husbands ; whereas God on the other side in his Inspirations , above and before all things wills, that we procure them to be examined by our Superiours , and Conductors of our Souls.

4. If after all this , the Tentation obstinately vex and persecute us, we must do nothing else , but shew ourselves constant, and persevere in protesting from our Hearts , that we do not , and will not consent ; for as Maids can never be Married , so long as they say No (so the Soul, be she never so much tormented with Tentation) can never be hurt or defiled so long as unfeignedly she saies No.

5. Dispute not with thy Enemy, Discourse not with his Suggestions, answer him not one only Word, unless it be sometimes, that which our Blessed Lord answered him , and where-with he confounded him ; *Go thy way Satan, for it is Written, The Lord thy God shalt thou adore, and him only*

ly shalt thou serve. As a Chaste Matron should not answer one Word, nor look once on the Face of that naughty Person that should sollicite her to dishonesty, but cutting off short from his Love Rethorick, should presently, and at the same instant, turn her Thoughts and Affections towards her Husband, and protest anew the Loyalty which she owes unto him, and never stay one jot to dally or parley, or enterchange Language with the lascivious Suiter: So the Devout Soul assaulted with any Tentation, should by no means busie herself in discouraging, or considering, or answering it, but sincerely and that instantly, turn her Thoughts to her Lord J E S U S C H R I S T her dear Spouse, and make a new protestation and promise of Loyalty to him, that she will be his only and wholly, forever.

CHAPTER VIII.

That we must diligently Resist, even the least Tentations that are.

I. **A**Ltho' we must fight most carefully against great and violent Tentations, with an invincible Courage, and the Victory gained against them are exceeding profitable unto us; yet peradventure we may profit more in resisting Tentations of lesser moment: for as great Tentations exceed in quality, so the lesser infinitely exceed in number, insomuch, that the Conquest of them, may be compared to the Victory over the greater and violenter Tentations. Wolves and Bears are without all question, more dangerous than Flies and Gnats; yet do they not vex and disquiet us so importunately, nor exercise our Patience so often. It is an easie thing to abstain from Murder, but hard to avoid small cholerick Passions.

Passions, and the ordinary occasions of Anger which are presented to us almost every moment. It is easie for a Man or Woman to refrain from committing actual Adultry, but not so easie to abstain from wanton Looks, from giving or receiving Love-toys, from procuring fond Favours, from speaking and hearing Words of Vanity. It is not very hard, not to admit a Co-rival or Companion in Love between Husband and Wife, and to refuse consent of bodily disloyalty in that kind, but not so easie to keep this disloyalty from entry to the Heart and Desire. Very easie it is for a Man to contain himself from stealing other mens Goods, but hard not so much as to cover or wish them. Easie it is not to bear false Witness in Judgment, but not easie to restrain from Lyes in Conversation: Very easie not to be Drunk, but hard to be vertuously Sober and Temperate: Very easie not to desire anothers Death, but hard not to desire at least some harm and discommodity to him.

him. It is no great difficulty to with-hold ourselves from defaming our Adversary, but hard to with-hold from dispraising him.

2. In a Word, these little Temptations of Choler, of Suspensions, of Jealousie, of Envy, of Love-tricks, of Jestes and Vanities, of crafty and double Dealing, of wanton and unchaste Thoughts, are things in which the Patience and Constancy of those that are most Devout and Resolute in Gods Service, is most continually tryed and exercised. We must therefore prepare ourselves (my dear *Philothous*) with as great diligence as may be, to this spiritual Combat; and assure ourselves, that as many Victories as we shall win over these petty Enemies and slight Tentations, so many precious Gemms shall be placed in the Crown of Glory, which God prepares for us in Paradise. Therefore, if we mean to fight valiantly against greater Tentations that besiege us, we must practise every day to resist and rebute these weaker assaults
of

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of ordinary Tentations, when they come
upon us.

C H A P T E R IX.

Remedies against these lesser Temptations.

1. **W**ELL then, concerning these small Temptations of Vain-Glory, Suspicion, Fretting, Jealousie, Envy, Love-Fancies, and such trash, which like Flies and Gnats, do trouble our Eyes, and sometimes bite and sting us by the Face; because it is impossible to be altogether exempted and freed from their Importunity, the best resistance that we can make them, is not to vex ourselves for them; for they cannot hurt us, 'tho' they trouble us a little, so that we be thoroughly resolved to serve God entirely.

2. Despise then these petty Assaults, and vouchsafe not so much as to think upon that which they propose, or
would

would incline thee unto : Let them buzze about thine Ears as much as they will, and run round about thee here and there as Flies use to do ; but when they begin to sting, and make some abode in thy Heart, then do nothing else but quietly remove them and brush them from thence, not fighting against them, nor parleying with them, but producing some contrary Acts whatsoever, but especially Acts of the Love of God.

3. For if thou wilt believe me, strive not too eagerly to oppose many Acts of the contrary Vertue, to the importunity of any Tentation which thou feelest, (for that were to parley and dispute with it, which before we forbade thee to do) but having made an Act of the Vertue directly contrary to the Tentation which impugns thee (if thou hast had leisure to survey the quality of the Temptation) take thy recourse presently unto the Heart of JESUS CHRIST Crucified, and with an Act of fervent Love to him, kiss his Blessed Feet.

4. That

4. This is the best means to conquer and tame our Enemy, as well in little, as in great Tentations; for the Love of God contains in itself the Perfections of all other Vertues, and that far more excellently, than the Vertues themselves do contain them; and therefore is a more Sovereign Counter-Poison against all Vices. And thy Soul accustoming in all Tentations, to have recourse unto this universal Remedy, need not examine what particular Tentations it suffers; but simply feeling herself troubled with any, will find quiet and ease in this general Refuge; which besides is so dreadful and terrible to our Enemy, that when he once has experience, that all his Tentations provoke us to this Divine Love of our Redeemer, he will cease from battering us with them. And thus much concerning lesser Temptations: for he that should endeavour to fight with them one by one, should put himself to much care with no profit.

How

CHAPTER X.

How to strengthen our Heart against Temptations.

I. **C**ONSIDER from time to time what Passions do reign in thy Soul; and having discovered them, begin a manner and course of Life, clean opposite and contrary unto them in Thought, Word, and Deed. For example, if thou find thyself inclined to the Passion of Self-love and vain-Glory, think often upon the Misery of this mortal Life of ours; how bitter these Vanities will be to our Conscience at the hour of our Death, how uncomely they are for a Noble and Generous Heart, that they are but trifles, and Babies for little Children to play withal, and such other Considerations as these. Speak earnestly and often against vain-Glory, altho' it seem thou speakest against thy Will, dispraise it

to the uttermost of thy Power; for so thou shalt in a manner engage thy own Reputation to flie from that indeed, which thou so much condemnest in Words: And many times by much speaking against a thing, we move ourselves to hate and despise it, tho' at the first we bore it Affection. Exercise Works of Humility and Abjection as much as thou canst, even against thy own Inclination, for so thou shalt quickly get a habit of Humility, and weaken the Vice of Vain-Glory in such sort, that when the Temptation assails thee, thy Inclination will be now no more able to take part with the Temptation, and thy Soul will leave more strength to resist it.

2. If thou art inclined to Covetousness, think often upon the extream folly and madnels of this Vice, which renders us Slaves to that Dross which was Created to serve us: Think how at our Death we must leave all, and that perhaps in the Hands of them, that will scatter it as carelessly, as we
had

had carefully scraped it together; and perchance in their Hands, to whom it will be cause of their utter Ruine and Damnation. Speak much against Avarice, and praise the Contempt of worldly Pelf. Enforce thyself oftentimes to give Alms, and to put in ure the Acts of Charity, and Works of Mercy, and accustom sometimes to omit some occasions of Gain and Commodity.

3. So if thou be subject to the Passion of idle and carnal Love, think how dangerous a folly it is, as well to thy self, as to others, whom thy fancy may bring to be Companions of thy Perils. Consider what an unseemly thing it is, to abuse and (as a Man may say) prophane the noblest Affection of our Soul, in such vain Employments: How subject this Passion is to blame of the Wiser sort, and how pregnant a token of extream lightness of Understanding. Talk often in praise of Chaste Behaviour, let thy Discourses be still in commendation of clean and
pure

pure Souls: And as much as is possible, endeavour to avoid all light Behaviour, and all Tricks and Toys of fond Love.

4. To be brief, in time of Peace and Rest, that is, when the Temptations of those Sins to which thou art most subject, do not trouble thee, then Exercise all the Acts of the contrary Vertues thou canst, and if occasions of doing them present not themselves, find means to meet with the occasions, for so will thy Heart be strengthened and armed against future Temptations.

C H A P T E R X I.

Of Unquietness of Mind.

I. **U**Nquietness is not a simple and single Temptation, but a Source and Spring from whence many other Temptations take their beginning: I will speak a word or two thereof.

of. Sadness is nothing else but a grief and sorrow of Mind, conceived from some ill or damage, which is in us against our Will: whether this evil be outward, as Poverty, Sicknes, Contempt, or inward, as Ignorance, lack of Devotion, Repugnance, Temptation. For when the Soul feels herself charged and burdened with any evil, she is aggrieved thereat, and there enters sadness into her; and presently she desires to be delivered and freed from it; and not without good Reason: for every thing naturally desires that which is Good, and flieth from that which is known or supposed to be Evil. If the Soul seek out means to be freed from the evil which oppresses her, and to be rid from the burden of it for Gods Love, she will seek those means, with Patience, Sweetness, Humility, and repose of Mind; expecting her delivery more from the Providence and Goodness of God, than from her own Industry, Labour, and Diligence.

2. But

2. But if she desire to be eased from her vexation for Self-love, then will she torment and weary, and trouble herself in seeking the means of her ease, as though it depended more of herself, than of God: I say not that she thinks or judges so, but that she behaves herself so carefully, so hastily, and so earnestly, as if indeed she thought so: so that if she meet not with that which she desires, presently and out of hand, then falls she into great unquietness and impatience; by which the former vexation or evil, not departing from her, but rather waxing far worse, she enters into an anguish, distress, faintness of Heart, and loss of all Courage; so that she judges and deems her Misery to be past all Remedy. Where thou seest that sadness, which had a just and lawful beginning, grounded upon reasonable Considerations, afterward engenders unquietness, and impatience adds an increase of sadness, which is exceeding perilous.

3. This

3. This Unquietness of Mind, is the greatest ill that can come to the Soul, excepting Sin. For as the Seditions and Civil Discords of a Commonwealth are the utter ruine and overthrow thereof, and makes it altogether unable to resist the Forraign Invader; so our Heart troubled and disquieted in itself, loses all force and ability, to defend the Vertues which it had purchased, and all means to resist the Temptations of the Ghostly Enemy; who at that time uses all kind of devices and inventions, knowing that according to the Proverb, It is good fishing in troubled Water.

4. Unquietness proceeds of an inordinate desire to be delivered from the evil that one feels, or to obtain the good that one desires: and yet nothing makes the evil worse, nor removes the good farther from us, than doth unquietness and unreasonable hastings. Birds do remain fast in the Nets and Lime-Twiggs, because finding themselves but a little caught hold of,

of, they beat and flutter up and down so eagerly, that they are more and more entangled in the snare. When thou desirest earnestly to be freed from any evil, or to obtain any good; the first thing thou must do, is to repose thy mind, and quiet thy thoughts and affects from over-hasty pursuit of thy desire: and then fair and softly begin to purchase thy Wish, taking by order, and one after another, the means which thou judgest convenient to the attaining thereof. And when I say fair and softly, I do not mean slowly and negligently, but without post-haste, without trouble and unquietness: otherwise instead of attaining to the effect of thy desire, thou wilt be more entangled in this Labyrinth of troublesome Thoughts, than before.

5. *My Soul is always in my Hands, O Lord, and I have not forgotten thy Law*, said David. Examine often every day, at least Morning and Evening, whether thy Soul be in thy Hands, or some passion of unquietness

ness hath robbed thee of it. Consider whether thou have thy Heart at command, whether it be not escaped and fled away from thee, to some unruly affection of Love, Hatred, Envy, Covetousness, Fear, Joy, Sadness: and if it be wandred astray, seek it out presently, and bring it back again gently to the Presence of God, resigning it with all thy affections and desires, unto the obedience and direction of his Divine Pleasure. For as they that fear lest they lose a thing which they love well, keep it fast clasped in their hand; so in imitation of this great King, we should always say from our Hearts, O my God, my Soul is in continual danger of being lost, and therefore I carry it always in my Hand, and for this diligent care of my Soul, I have not forgot thy Holy Law.

6. Permit not thy Desires, be they never so little, and of never so small importance, to disquiet thy Mind; for after little Desires, come great ones, and

and find thy Heart more ready and disposed to be troubled and put out of order. When thou perceivest Unquietness to enter, commend thy self to God, and resolve thy self to do nothing at all, that thy vehement Desire exhorteth, until that disquiet be overpassed; unless it be something that cannot be deferred; and then thou must with a gentle and quiet endeavour, withhold the Current of thy Affection, tempering and moderating it as much as is possible: and after this repose, do that which is requisite to be done; not as thy Desire commandeth, but as Reason prescribeth.

7. If thou canst discover the unquietness of the Mind, to him that governeth thy Soul, or at the least to some trusty and devout Friend; doubt not but presently thou shalt find it appeased: For communicating of Grievs of our Heart, worketh the same effect in the troubled Soul, that letting of Blood doth to the Body of him that is in a continual Ague; and this is the Remedy

dy of Remedies. So the holy King *Lewis* gave this counsel to his Son: If thou feelest in thy Heart, any thing that troubleth thee, tell it presently to thy Confessor, or unto some good Friend, and thou shalt bear thy Grief very easily, through the Comfort that he will give thee.

C H A P T E R XII.

Of Sadness.

I. *Sadness that is according to God* (saith *St. Paul*) *worketh penance unto Salvation: but sadness of the World worketh death.* Sorrow then and Sadness, may be good or bad, according to the sundry effects which it worketh in us. True it is, that it produces more naught than good: for it hath but onely two that are commendable, Mercy and Penance; and six bad ones, Anxiety, Sloth, Indignation, Jealousie, Envy, and Impatience: which
cau-

caused the Wise-man to say, *Sorrow killeth many, and there is no profit in it*: Because for two profitable streams which flow from the Spring of Sadness, there are six other stark naught, that run from the same Head.

2. The Enemy uses Sadness as a fit disposition to exercise his Temptations against the Just; for as he endeavours to make the Wicked joyous and glad in their sins; so does he go about to make devout Persons, sad and heavy in their good Actions. And as he can by no means procure Evil to be committed, but by making it seem pleasant and delectable, so he cannot withdraw Men from doing that which is good, but by making it appear distasteful, sad, and displeasing. He takes delight in sadness, because he himself is sad and melancholy, and so shall be eternally; therefore would he have every one be like himself in Sorrow.

3. This preposterous Sadness, troubles the Mind, puts it into disquiet, assaults it with unreasonable Fears, gives a bit-

ter taste to the sweetest Devotion, duffs and overthrows the Brain, deprives the Soul of Resolution, Judgment, and Courage. To be short, it is like a hard Winter, that cuts away all the Beauty of the Field, and swallows all living Creatures; for it banishes all sweetness from the Soul, and lames her in the use of her Powers and Faculties. If thou chance to be assailed with this dangerous heaviness, *Philothous*, practise the Remedy ensuing.

4. *Is any body sad* (saies St. James) *let him pray.* Prayer is a sovereign Remedy: for it lifts up the Soul unto God, who is our onely Joy and Consolation: but when thou prayest in sadness and sorrow, use Affections and Words which tend to Confidence and Love of God: As, O merciful Father! Most Bountiful and Pitiful God! My sweet Saviour! O God of my Heart, my Joy, my Hope, my dear Spouse, the Well-beloved of my Soul, and such-like.

5. Strive manfully against the incli-
nati-

nations of Sorrow: Although all thy Actions and Exercises, during the time of this sad Passion, seem unto thee to be performed coldly, heavily, and slackly; omit them not for all that, for the Enemy who pretends to weary us from doing well by sadness, seeing that notwithstanding this Device of his, yet we follow our wonted Exercises, and that being performed against all repugnance of heavy Passions, our Works are of great Value and Merit, he leaves to afflict us any more therewith.

6. Sing spiritual Songs sometimes; for the Devil hath often-times left off his troublesome Operation by such means; witness the bad Spirit that possessed *Saul*, whose violence was repressed by *David's* melodious and sacred Psalmody.

7. It is also good to divert our Thoughts by external Occupations, varied and changed as much as we can, that so our Mind may be withdrawn from the sad Object, and the Spirits be heated and purified; Sadness being a

Passion of a cold and dry Complexion.

8. Exercise many external Actions with fervour, although it be without gust or spiritual feeling ; embracing a Crucifix, and applying it straightly to thy Breast, kissing the Feet and Hands of it with reverence, stretching thy Eyes and Hands unto Heaven, lifting up thy Voice unto God by words of Love and Confidence, as such as follow : *My Well-beloved is mine, and I am his : My Beloved is unto me a Posie of Myrrh ; he shall remain betwixt my Breasts. Mine Eyes do melt into Tears unto thee, O my God ; saying, When wilt thou comfort me ? O Jesus ! be Jesus unto me ; Live, sweet Jesus, in my Soul, and my Soul will live in thee. Who can separate me from the Love of God ?* and such-like.

9. Moderate Disciplines are not amiss ; because this voluntary Affliction applied outwardly, obtains inward Consolation from God ; and the Soul feeling pain without, diverts herself from think-

thinking of those which molest her within: Frequenting also of the Holy Communion, is an excellent Cordial; for that Heavenly Bread strengthens the Heart, and rejoyces the Spirit.

10. Discover all Feelings, Affects and Suggestions, which proceed from the Spirit of Sadness, manifest them sincerely and faithfully to thy Guide and Confessor: Seek the Company of Spiritual Persons, and be with them as much as thou canst, during the time of thy Sadness. And last of all, resign thy self up to the hands of God, preparing thy self to suffer this heaviness and sorrow patiently, as a just punishment of thy vain Mirth and Pastimes: and doubt not at all, but that God, after he hath tried thee, will deliver thee from this evil.

CHAPTER XIII.

*Of Spiritual and Sensual Consolations,
and how one must behave him-
self in them.*

I. **G**OD continues and governs this World, in a perpetual vicissitude, or enterchange of Night into Day, Spring into Summer, Summer into Autumn, Autumn into Winter, and Winter into the Spring time again: And one Day is never in all things and points like to another; some are cloudy, some are bright-shining, some rainy, some dry, some windy, some still and lovely, A variety is this, which gives exceeding Beauty to the whole World. The like is with Man, who according to the saying of the Ancient Sages, is an Abridgment of the World, or another little World; for he also is never in the same estate; his Life passes like Waters, ebbing and flowing in

a perpetual diversity of motions, which sometimes lift him up by Hope, sometimes carry him to the Right-hand with Consolations, sometimes waite him to the Left-hand with Afflictions; and not one Day, no not so much as one onely Hour of all his Life, is in all points like another.

2. This is a necessary Advertisment which I set thee down: We must do our best to have a continual and invincible Indifferency and Equality of Heart, amidst this wonderful inequality of Occurrences. And albeit all things do change and turn hiddingly round about us, yet must we stand stedfastly and unmovably, alwaies looking and aspiring towards our God. Let the Ship take what rout it list, let it single towards East, West, North, or South, what Wind soever drives it, never will the Compass look any other way, but towards the fair Pole-Star. Let all turn upside down, not onely round about us, but even within us, let our Soul be sorrowful or joyful, let it be in

peace or trouble, in sweetness or bitterness, in light or in darkness, in Temptation or in repose, in taste or out of taste, devout or undevout, let the Sun burn or scorch it, or the Dew moisten and refresh it; yet alwaies must the point of our Heart, our Spirit, our superiour Will (which is our Chart or Compass) look incessantly, and tend continually towards the Love of God her Creator, her Saviour and her only Happiness and soveraign Good: *Whether we live or die* (says the Apostle) *we belong to God. And who shall be able to separate us from the Love of God?* Nothing shall be able to dissolve and undo this Love, neither Tribulation nor Distress, nor Anguish, nor Death, nor Life, nor present nor future Dolours, nor the fear of imminent Dangers, nor the subtilty of malicious Spirits, nor the depth or profoundity of Afflictions, nor the tenderneſs nor distress of Heart, nor any other thing shall separate us from this holy Charity, founded and grounded in our Saviour *Jesus Christ.*

3. This

3. This absolute and perfect resolution never to forsake God, or abandon his sweet Love, serves for a Counterpoise to our Souls, to keep them in holy Indifferency, amidst the inequality and diversity of motions and changes, which the condition of this Life brings: For as the little Bees overtaken with a storm in the Fields, charge themselves with Gravel-stones, to Ballance themselves in the Air, that they may not so easily be carried away by the Wind; so our Soul by a lively Resolution, embracing the precious Love of God, continues constant in the midst of the inconstancy and mutability of Consolations and Afflictions, Spiritual and Temporal, Interiour and Exteriour. But besides this general Doctrine, we stand in need of some particular Documents.

4. First then, I say, that Devotion consists not in that same Sweetness, Softness, Comfort, or sensible Tenderness of Heart, which moves us to Tears and Sighs, and gives us a certain delicious Taste, and a kind of

con-

content and satisfaction in our Spiritual Exercises. No (my dear *Philothens*) Devotion, and that manner of tenderness of Heart, is not all one thing; for many Souls have this supple Quality, and those sensible Consolations; which for all that let not to be very vicious, and consequently, want the true Love of God, and have no true Devotion at all. *Saul* persecuting poor *David* to the death, who fled from him into the Wilderness of *Engaddi*, entered all alone into a waste Cave, where *David* and his People lay hidden: *David*, who at this occasion might have killed him a thousand times, spared his Life, and would not so much as put him in fear, but suffered him to go forth quietly, at his pleasure, called after him, to declare unto him his Innocency, and to give him to understand, that he had been at his Mercy: Well hereupon, what did not *Saul* to shew that his Heart was mollified towards *David*? He called him his Child, fell into plain weeping,

weeping, to praise him, to confess his Meekness to pray unto God for him, to presage and foretel his future Greatness, and to commend his own Posterity unto him. What greater sweetness, and tenderness of Heart could he make shew of? and yet for all that, he had not changed his cankered mind, nor left off his rancorous Intention, but continued persecuting *David* as cruelly as before. Even so there may be found many Persons, that considering the Goodness of God, and the doleful Passion of our Saviour, do feel great tenderness of Heart, which forces them to Sigh, to Weep, to Bless, and to Praise God, and give him thanks very feelingly, at least very sensibly; insomuch that one would judge their Heart to be seized and possessed with a mighty deal of Devotion:: But when the matter comes to the proof, we shall find, that like as short sudden Showers of a hot Summer, falling in great big Drops upon the Earth, and not peircing it, serve

serve for nothing else but to produce Tode-stools and Mushrooms: Even so the tears and tenderness of these Men, falling upon a vicious Heart, and not penetrating it, is altogether unprofitable. For notwithstanding all these great Drops of sensible Devotion, they will not part from one dodkin of their evil-gotten Goods, nor renounce one of all their crooked and perverse Affections, nor suffer the least incommodity in the World, for the Service of our Saviour, for whose sake they wept so earnestly. So that the good Motions which these poor Souls felt, are nothing but Spiritual Mushrooms, and are not only no true Devotion, but oft-times great flights of the Devil, who muffling them up in these false Consolations, makes them remain contented and satisfied therewith: that so they should search no farther for true and sound Devotion, which consists in a prompt, resolute, active, and constant Will, of putting in execution, that which they know to be agreeable to Gods Pleasure.

5 A little Child will weep tenderly if he see his Mother launced when she is lett Blood: but if his Mother at the same time demand an Apple, or a Paper of Confits which he hath in his hands, he will by no means let it go from him, demand it she never so sweetly. Such for the most part are these tender Devotions, considering the stroak of the Spear, which pierced the Heart of our Saviour, we weep bitterly therefore: And alas! (my *Philotheus*,) it is right-well done to bewail the sorrowful Death and woful Passion of our Father and Redeemer; but why then do we not give him the Apple which we have in our hands, seeing he asks it so earnestly; to wit, our Heart, the only Fruit of Love, which our dear Saviour requests of us? Wherefore resign we not unto him so many petty Affections, Delights, and Self-pleasures, which he would pull out of our hands and cannot, because they are our Babies, they are our Confits of which we are more fond, than desirous.

firous of his Heavenly Grace? Ah! *Philotheus*, these are Babie-Loves, little Childrens friendships, tender indeed, but feeble, but fantastical, but fruitless, and without effect. Devotion then, consists not in such tender and sensible Affections, which sometimes proceed of a Nature or Complexion in itself soft, supple, apt and easie to receive any Impression: but sometimes of the craft of the Devil. who to busie us unprofitably, about such trash and droguery, stirreth up our Fantasie to the apprehension fit to receive such Morions.

6 Yet these self-same tender and sweet Affections, are many times good & profitable, for they provoke the Appetite of the Soul, comfort the Spirit, and add to the promptitude of our Devotion a kind of jollity and chearfulness, which makes our Actions comely and delightful, even in outward shew and appearance, which is the gust or taste that one feels in Divine and Heavenly matters, of which *David* exclaims: O

Lord,

Lord, how sweet are thy Words to taste? they are sweeter than Honey to my Mouth. And indeed the last and meanest Contentment of Devotion which we receive in Holy Exercises, is better in all respects, than the most excellent Recreations and Pleasures of the World. The Breasts, and Milk, that is, the Favours of the Heavenly Spouse, are sweeter and pleasanter to the Soul, than the daintiest & most precious Wine of earthly Delights. He that once has tasted them, esteems all other Comforts, but Gall and Wormwood. As they that hold the Herb *Scitique* in their Mouth, taste so pleasant a sweetness, that they feel neither Hunger nor Thirst for the while: So they, to whom God has imparted this Celestial *Manna* of internal Consolations, can neither desire, nor receive the Contentments of the World, at least to take any pleasure in them, or to set their Affections upon them. They are tastes given before-hand, of the Immortal Delights which God has laid up

up in Heaven for the Souls that search after him : they are the sugared Confits and Carowayes which he gives unto us, as his little Children to allure us ; they are the Cordial-Waters which he presents to strengthen them, and many times they are handsels, or pledges of everlasting Felicity.

7. They say that *Alexander* the Great, sailing in the main Sea, discovered before the rest of his Companions, the Land of the happy *Arabia*, by the smell of the sweet Odours, which the wind brought with it, and thereupon received himself, and gave great encouragement to his Fellow-Soldiours: So oft times in this mortal Life, we receive these delights and pleasures of Devotion, which no doubt present unto our Memory, the Joys and Delights of the happy Land of Heaven, wherunto we do all sail and aspire.

8. But thou wilt say, since there are some sensible Consolations that are good, and come from God, and other-some that are unprofitable and pernicious,

cious, proceeding either from Nature, or from the Enemy, how shall I distinguish the one from the other, and discern the unprofitable, from those that are good. It is a general Rule (my *Philothheus*) for all the Passions and Affections of our Soul, that we must know them by their Fruits: our Souls are as it were Trees; Affections and Passions are the Bows and Branches; Works and Actions are the Fruits. It is a good Soul, that feels good Affections, and the Affections are good, which bring forth in us great effects of Holy Actions. If the Delights, the Tenderness, the Consolations which we feel in Spiritual Exercises, do make us more humble, more Patient, Tractable, Charitable, fuller of Compassion towards our Neighbour; more fervent in mortifying our Concupiscence and naughty Inclinations; more constant in our good Exercises and Resolutions, more meek and supple, and pliable to those whom we ought to obey; more simple and sincere in our lives; then, without all doubt,

doubt, *Philotheus*, they are from God. But if these Delights have no sweetness, saving only for ourselves, if they make us Curious, Peevish, Sowre, Sullen, Impatient, Stubborn, Fierce, Presumptuous, Hard-hearted towards our Neighbours, if therefore esteeming ourselves already perty Saints, we will no more be subject to Correction, nor Direction, then, dear *Philotheus*, beware of them; then doubtless they are false and pernicious Consolations. A good Tree cannot bring forth any other but good Fruits.

9. When we receive these Delights and Comforts in our Exercises, we must, *First of all*, humble ourselves profoundly before Almighty God: and take heed of saying to ourselves, by reason of these sweet Comforts, *How perfect, how good am I become!* No, *Philotheus*, not so, these are good things indeed, but they make us never the better for having them: For as I have said, Devotion consists not in them, but let us say and think from our Hearts, O how good is God to
such

such as hope in him, to the Soul that seeks after him! He that has Sugar melting in his Mouth, cannot properly say that his Mouth is sweet, but that the Sugar, which is in his Mouth, is sweet to his Mouth: so tho' these spiritual Delights are very good, and that God, who imparts them to us is exceeding Good, yet follows it not, that he which receives them, is good.

2. Let us acknowledge ourselves as yet to be little Children, and that we stand in need of Milk; that these sugared Confits be given us, because as yet our Spirit is tender and delicate, and therefore needs Allurements and Baits, to be drawn withal to the Love of God.

3. But after that, speaking generally and ordinarily, let us receive these Graces and Favours humbly and reverently, esteeming them exceeding precious, not so much for that they are in themselves, as that it is the Hand of God which pours them into our Hearts. As a loving Mother to allure her Child, puts her own self the sugared Confits
into

into his Mouth one by one, sweetly smiling and tenderly parleying with him the while; for if the Child had Wit and use of his Reason, he would much more esteem his Mothers cherishing embraces, than the sweetness of the Confits, be they never so dainty. So it is much, *Philothous*, to receive and feel in our Souls this sweetness of Devotion; but it is the Sweet of all Sweetness to consider that God, with his loving and Fatherly Hand, puts them as it were into our Mouth, to our Heart and Soul.

4. Having received them thus in humble and reverendwise, let us employ them wholly according to the Intention of the Giver. And wherefore think ye, does God bestow these sweet Comforts upon us? to make us sweet towards every Body, and amorous towards Him. The Mother gives Confits to her little Child to make him kiss her; let us likewise kiss our Blessed Saviour, who makes much of us by these Consolations: To kiss our Saviour, is to obey him, to fulfil his Will,

to follow his Rules and Counsels; in a Word, to embrace him tenderly and lovingly with Obedience and Loyalty. The day therefore in which we shall receive any spiritual Consolation, we must employ it most carefully, and endeavour to spend it diligently in Gods Service and Honour. 5. Beyond all this, we must from time to time, renounce in our Heart all this Sweetness, Tenderness, and Consolation, separating our Affection from it as much as we can; protesting, that albeit we receive these Favours humbly, and love and esteem them, because God sends them to us, as it were Dishes and Dainties from his own Table, to provoke us the more to his Love; yet it is not those Delights that we seek and desire, but God himself and his perfect Love; not the Comforts, but the Comforter; not the Sweetness, but the sweet Saviour that gives them; not that tenderness of Delight, but him that is the Delight of Heaven and Earth. And in this affectuous Abrenunciation of these

these Delights, we must dispose ourselves to persevere constant and firm in the Holy Love of God, tho' in all our Life-long, we should not taste one dram of Consolation, and procure unfeignedly, to say as well upon the Mount of *Thabor*, *O Lord, it is good for me to be with thee*, be thou in Torments upon thy Cross, or be thou in Glory in Heaven. 6. To conclude, I advertise thee, that if thou shouldest chance to feel any extraordinary abundance of such Consolations, Tenderness, Sweetness, Devout Tears, or some unwonted thing; that then thou confer it faithfully with thy spiritual Conductor, that he may Teach thee how to moderate and behave thyself therein: For it is Written, *Hast thou found Honey? eat of it but as much as is sufficient.*

Of

C H A P T E R XIV.

Of dryness and barrenness in our Spiritual Exercises.

I. **T**HUS then must thou behave thyself, as I have now described in time of spiritual Comfort: But alas! (*Philothheus*) this fair weather will not last always, and the time will come, when thou shalt be so destitute and deprived of all feeling of this Devotion, that thy Soul will seem unto thee a fruitless and barren field, or a desert wilderness, in which there appears neither wide-way, nor path-way to find God, nor any Dew of Grace to moisten and water it through excessive driness, which threatens to reduce her altogether to dust. Alas! the poor Soul in this case deserves Compassion, and especially when this desolation is vehement: For at that time like holy *David*, she feeds herself with sad Tears

D d

Night

Night and Day: In the mean while, the Enemy by a thousand Suggestions, endeavours to drive her to despair, and mocks her bitterly, saying in derision, O Wretch! where is thy God now in thy distress? by what means wilt thou find him out? who shall be ever able to restore thee the Joy of his Grace?

2. And what wilt thou do at that time, *Philotheus*? consider from what cause so great a Misery proceeds; for oft-times, we ourselves are the cause of our driness and desolation, in the Exercises of the Spirit. First, As a careful Mother denies to give Sugar to her Child, when she sees him troubled with the Worms; so God takes away his Consolations from us, when we take some vain-pleasing in them, and are subject to the Worm of over-weening to Self-conceit, and Opinion of our own good progress in Devotion. O my God, (saies the Psalmist) *it is good for me that thou hast humbled me.* Ye indeed, it is very profitable for me, *for before I was humbled, I did offend thee.*

3. When

3. When we neglect to gather the sweetness and deliciousness of the Love of God in due time, then in punishment of our slothfulness, he absents his Delights from us. The *Israelites* in the Desert, that gathered not *Manna* early in the Morning, could not find any after the Sun.

4. We are also sometimes laid in the Bed of Sensual Contentment, and Transitory Comforts, as the Sacred Spouse was in the *Canticles*, the Bridegroom comes and knocks at the door of our Heart, and inspires us to return to our spiritual Exercises; but we play the niggardly Chapmen with him, for it angers us to leave off our Toys, and to separate ourselves from our false Delights. For this cause, the true Lover of our Souls goes his way from us, and lets us lie as we list: but afterward when we would fain find him out, we have much ado to meet with him, and deservedly; because we were so uncourteous and faithless unto his Love, as to refuse to follow worldly Vanities.

Dd 2

Ah!

Ah! if then as yet thou hast some of the Bran of *Egypt* remaining, thou shalt then have not a jot of the heavenly *Manna*. Bees detest all kind of artificial Odours; and the sweetness of the Holy Ghost, cannot agree with the sophisticated Delights of the World.

5. The Double-dealings and Sights which thou usest in Confessions, and spiritual Communications with the Conductor and Master of thy Soul, many times is the cause of this Drought and Barrenness: For if thou lye to the Holy Ghost, no marvel if he withdraw his Consolations from thee. Thou wilt not be simple, plain, and without guile, as a little Child is: thou shalt not then enjoy these Spiritual Comfits, given onely to God's little Children.

6. Thou art filled and glutted with worldly Contentments, no wonder then if spiritual Delights come not to thy Table, or have no good taste in thy mouth: Doves already filled (saies the ancient Proverb) do think Cherries bitter: *He which filled the hungry with good*

good things (saies our blessed Lady) *sends the Rich away empty.* They that are Rich of worldly Vanities, are not capable of spiritual Treasures.

7. Hast thou conserved well and carefully the Fruits of Consolations already received? then shalt thou receive more store again; for to him that hath, more shall be given; and he that hath not, what was given unto him (negligently losing that which he received) even that he hath, shall be taken away from him; that is, he shall be deprived of the Favours and Graces, which were prepared for him. The Rain quickens the Plants that are green; but from them that are not green, it takes away altogether all likelihood of Life and Growth, for it rots them wholly.

8. For many such causes do we lose comfort in Devotion, and fall into barrenness and driness of Spirit. Let us then examine our Conscience, and see whether we can find in us such faulty Causes as these. But note, *Philothheus*, that this Examination is not to be made

with unquietness of Mind, or over-much Curiosity, but after thou hast faithfully considered thy going awry in this respect, if thou find the cause of the evil in thy self, give God thanks, for the harm is half healed, whose cause is discovered. If on the other side, thou find out no cause in particular, which may seem unto thee to have occasioned this Desolation, busie not thy self about any more curious search for it, but with all simplicity, without examining any more particularities, do this which I will tell thee.

9 First of all humble thy self reverently before the Eyes of God, acknowledging thy Milery, thy Frailty, the Nothing that thou art in thy self. Alas! what am I, when I am left alone to mine own Providence? nothing else, O Lord, but a dry barren Ground, that full of Gaps and Rites, witnesses the drought it suffers for want of heavenly Dew; and the Wind of Tentation in the mean time does dissipate it, converted it into fruitless Dust. Secondly,
Call

Call upon God, and demand of him his spiritual Joy: *Render unto me, O Lord, the Joy of thy Salvation. My Father, if it be possible, let this Cup pass from me.* Get thee away, O thou unfruitful Northern Wind, which driest up the Sap and Juice of my Soul, and come, O prosperous Wind of Consolations, and breathe gently on my poor Garden, and then these good Affections will spread abroad the Odour of their Sweetness. Thirdly, Go to thy Confessor, open thy Heart unto him, make him see clearly all the Plights and Corners of thy Soul: Take this Advice simply and humbly; for God that infinitely loves Obedience, makes often-times Counsels taken from other Men, prove very profitable, especially given by Conductors of Souls, albeit otherwise there be no great likelihood, that they should prevail; as he made the Waters of *Jordan* healthful to *Naaman*, which *Elizeus*, without any appearance at all of Humane Reason, ordained him as a Bath for his Leprosie.

10. All this being done, nothing is so profitable, nothing is so fruitful in these Spiritual Desolations and Barrenness, as not to be overmuch desirous of being delivered from this Aggrievance or Calamity. I say not but that we may simply and quietly wish to be eased of so great a burden; but my meaning is, that we should not too earnestly affect this ease and freedom from this desolate state of Mind, but heartily resign our Soul to the Providence of God; that so long as it pleases him, he may use our poor Service, amidst these troublesome thornie Braks, and Comfortless Desarts. Let us say to God at these times: *O Father, if it be possible, let this Cup pass away from me.* But let us withal from our very Hearts, adjoining the Words following of our blessed Saviour: *Yet not my Will be done, but thine.* Upon this good Resolution let us rest and repose: For God seeing us constantly persevere in this holy Indifferency, will comfort us with many Graces and Favours: As when
he

he saw *Abraham* resolved to deprive himself of his Son *Isaac*, he was contented with this his Indifferency and pure Resignation, comforting him with a heavenly Vision, and with most admirable Benedictions. We must then in all kind of Afflictions, as well Corporal, in whatsoever Distractions or Subtractions of sensible Devotion happening to us, with great Courage and Resignation alwaies say, *Our Lord gave me Consolations, and our Lord hath taken them from me; his holy Name be blessed.* For persisting in this Humility and Submission, he will restore unto us his delicious Favours, as he did unto *Job*, who used the aforesaid words constantly and unfeignedly in all his Desolations.

II. Finally, my *Philothous*, amidst all these sterilities and desolations, let us not lose Courage, but expecting patiently the return of Spiritual Delights, keep on our Journey, follow our Exercises of Devotion, multiply good Works and holy Actions; and not be-

ing able to present to our Spouse liquid Conserves, present him dry Confitures; for all is one to him, provided that the Heart which offers them, be perfectly resolved to persevere loyally in his Love. When the Spring-time is fair and pleasant, then do the Bees make more Hony, and fewer young Imps; for the good weather favouring them, they are so busie in gathering the sap of sweet Flowers, that they forget the Generation of their young ones: But when the Spring-time is troublesome with gloomy Clouds and windy Storms, they get more Imps, and less Hony; for being not able to flie abroad to their gathering of Hony, they employ themselves to multiply their Race, and to people their Commonwealth. So chances it oftentimes, my *Philotheus*, that the Soul in the fair weather of Spiritual Comforts, busies herself so much in gathering them together, and sucking that heavenly Juice out of them, that in the abundance of these dainty Delights, she produces fewer good Works; and

and contrariwise amidst the bitterness of clowdie Desolations, seeing herself destituted of those Spiritual Delights of Devotion, she multiplies solid Works of Edification so much more seriously, and abounds in fructifying of true Vertues of Patience, Humility, Abjection, Resignation, and Abnegation, of all Self-will and Self-love.

12 It is then a great abuse and errour of many, especially of Women, to believe that the Service which we do to God without this pleasant taste, and sensible Delight and tenderness of Heart, is less agreeable to his Divine Majesty; for clean contrary, our Actions are like unto Roses, which though being fresh and flowery, they have a better grace and shew, yet when they are dry, they have a sweeter Odour: so though our Works done with tenderness of Devotion, be more acceptable to us ourselves, to us I say, that consider only our own Delight; yet when they are exercised by us in time of driness and barrenness of Spirit, then have they a goodlier Estimation

Estimation; and a better Odour in the presence of God. In time of Desolation, our Will carries us (as it were by meer force) to the Service of God, and consequently that Will must needs be more vigorous and constant, than the Will which we have of serving God in time of Comfort.

13. It is no such great matter to serve a Prince in time of Peace, and in the Pomp and Pleasures of the Court; but to serve him constantly in time of Trouble and Persecution, and in War, that is a true mark of Constancy and Loyalty. St. *Angelica de Fulgino* saies, That is most acceptable to God, which is made by force and meer constraint; that is, whereunto we apply ourselves willingly, not for any taste or delight which we feel in it, nor by our own Inclination, but meerly, purely, and only to please God, whereto our Will drives us, as it were against our Will, forcing and violently repelling the driness and contradictions, which oppose themselves against it. The same
say,

say I of all sorts of good Works, that the more contradiction we find in exercising them, be it Exterious, or Interior, the more are they prized and esteemed in the Court of Heaven. The less of our own particular Interest that there is in the pursuit of Vertues, the more doth the Purity of the Love of God shine in it. A little Child will easily kiss his Mother, when she gives him Honey and Sugar, but it is a sign of greater Love, if he kiss her after she hath given him Wormseed, or bitter Potions.

C H A P T E R X V .

*The former Discourse is explained,
and confirmed by a notable
Example.*

TO make this Instruction evident and intelligible, I will recite an excellent Piece of the History, of St. Bernard, in such manner
as

as I find it set down in the learned and judicious Writer thereof. He saies then in this wise: It is an ordinary thing, almost unto all them that begin to serve God, and are not yet experienced in the substruction of Grace, nor in Spiritual Vicissitudes or Enterchanges of Consolations and Desolations; that the taste of sensible Devotion, and that sweet acceptable light of Mind (which makes them hasten themselves in the Way of God) being withdrawn from them, they presently grow out of breath, and fall into pusillanimity and sadness of Heart. They that are of Judgment and Understanding, do render this Reason thereof: that Nature according to Reason, cannot long endure (as Men might say) Fasting, and without any kind of delight or entertainment at all, but needs must have some contentment, either Terrestrial or Celestial. But as Souls lifted up above themselves by Taste and Tryal of Heavenly Treasures, do easily renounce the Delights
of

of all sensible Objects: so when by Gods Disposition and Ordinance, that Spiritual Joy is taken from them, finding themselves also on the other side deprived of Corporal Solace, and being not yet accustomed to expect with Patience, the return and rising of the true Sun of Grace, it seems unto them, that they are no more in Heaven or in Earth, but that they are buried in perpetual Darkness. So that as little Children newly weaned, having lost their Mothers Dugs, they do languish and sigh and grow forward and troublesome, principally to their own selves.

2. This then happened in the Voyage whereof we speak, unto one of the Troop, called *Geoffrie* of *Peronne*, but newly dedicated to the Service of God; he being suddenly become dry in his Devotions, destituted in his wonted Consolations, possessed with a kind of inward Darkness, began to call to memory the World, his Friends, his Parents, and the great Means

Means that but lately he had left behind him: By which Memory, he was assaulted with so cruel a Temptation; that not being able to hide it in his Behaviour, one of his trusty Friends perceived it, and having found opportunity, joyned himself to him, and asked him sweetly in secret, What means this change, *Geoffrie*? How comes it to pass, that contrary to thy wont, thou art become so pensive and afflicted? Ah, my Brother (answered *Geoffrie* with a deep sigh) I shall never more be merry so long as I live. The other moved with compassion at these Words, with a Fraternal Zeal, went and told all this to their common Father *St. Bernard*; who perceiving the danger, went into a Church, thereby to pray to God for him; and *Geoffrie* in the meanwhile overwhelmed with sadness, reposing his head upon a stone, fell fast asleep: But after a little while, both of them arose, the one from Prayer with his Request dispatched in the high

Court

Court of Heaven, the other from sleep with so pleasant and smiling a Countenance, that his dear Friend marvel-ling at so great and sudden a Change, could not refrain from objecting unto him lovingly, that which a little before he had answered him: Then *Geoffrie* replied, If I told thee before, that I should never in my life be joyful, now I assure thee, that I shall never in my life be sorrowful.

3. That was the success of the Temptation of that Devout Personage, and mark in it (my dear *Philothous*,) First, that God ordinarily gives some fore-tastes of Heavenly Joy, to such as newly enter into his Service: so to draw them from earthly Pleasures, encourage them in the pursuit of Love of God; just as a Mother to entice and allure her little Child to her Breasts, lays Honey upon her Teats. 2. That notwithstanding the same good God, which according to the disposition of his Wisdom, takes from us this Milk and Honey of Consolations, to the end that

that weaning his Children in this manner, they might learn to eat the dry but more substantial Bread of lively and sound Devotion, exercised by the trial of distaste and desolation. 3. That sometimes very vehement Temptations arise amidst these desolate and dry Discontentments of sterility of Spirit: and then it behoves us to resist Temptations constantly, for they come not from God; but withal we must patiently suffer this desolate Estate, of want of Spiritual Feeling in our Devotions, for God hath ordained and disposed it for our Exercise and Merit. 4. That we must not lose Heart and Courage among these inward Grievs, nor say as this good *Geoffrie* did, I shall never be joyful hereafter; for in the Night-Season, we must expect the Day-Lights approach: Again, in the fairest Weather of the Spirit, that we can have, we must not say now, Shall I never be sad hereafter: No, for as the Wise-man says, In time of Prosperity, we must be mindful of Adversity,

versity, and in our Travels, hope for Rest: and as well in the one occasion as in the other, we must always humble ourselves. 5. That it is a sovereign Remedy to discover our evil unto some Spiritual Friend, that may be able to comfort us.

4. In fine, for conclusion of this so necessary Advertisement, I note, that as in all other things; so in these drie sterilities of our Spirit, God and the Devil have contrary pretensions. For God would thereby bring us to purity of Heart, to a general Renunciation of our proper Interest in his Service, and to a perfect deposing of our own Wills. But the Devil goes about by the same way to lead us to Pusillanimity, to abate our Courage, to make us step aside to sensible Pastimes, and at length to render us irksome and loathsome to ourselves, and others that live with us; that so Devotion may be diminished and defamed. But if thou observe diligently these Lessons which I have given thee, thou shalt
aug-

augment thy perfection in those Exercises, which thou performest in time of these interiour Afflictions: whereof one word more, before I make an end.

5. Sometimes these distastes, this drought and barrenness of Spirit, do proceed from the indisposition of our Body; as when through too much Watching, Labouring, Fasting, one finds himself over-loaden with Weariness, Drouziness, Heaviness, and such-like Infirmities, which altho' they depend on the Body, yet let they not to hinder and trouble the Spirit, by reason of the straight bond with which they are tyed one to another. In these occasions, we must always be mindful to produce many Acts of Vertue, with our Spirit, or superiour Will: for altho' all our Soul seem to be over-laid with Sleep and Drouziness, yet the Actions of our Spirit even in that Estate, are exceeding acceptable to God. And we may say in this case with the Sacred Spouse; *I sleep, but my Heart watches.* And as I said before, tho' there

there is less delight in this labour of Spirit, yet is the more Vertue and Merit. The Remedy in such Occurrences, is to ease the Body with some kind of lawful Delight and Recreation. So St. *Francis*, ordained that his Religious should use such moderation in their Labours, that the burden of them should not depress and overthrow the Spirit.

6. And since we have mentioned St. *Francis*, let us remember his example, who was on a time himself so vexed and tormented with a profound Melancholy, that he could not choose but declare it in his Behaviour: For if he would converse with his Religious, he knew not how; if he withdrew himself from their Conversation, it went worse with him; Abstinence and Mortification of his Flesh, overwhelmed him, and Prayer eased him not all. And in this sort remained the glorious Father, the space of two Years, so that it seemed unto him, that in a manner, God had forsaken him; but
at

at length, after he had so long and so patiently suffered this rude and vehement Tentation, our Saviour in a moment restored to him the happy tranquillity and repose of his Spirit. This have I said, to shew that the greatest and faithfullest Servants of God, are subject unto these Adversities and Afflictions of Mind: and that therefore those that are lesser in Gods Works, are not dismayed, if sometimes they happen unto them.

T H E





THE FIFTH PART
OF THE
INTRODUCTION,
CONTAINING,
Exercises and Instructions to renew the
Soul, and confirm Devotion.

C H A P T E R I.

*That we renew every Year our good
Purposes by the Exercises follow-
ing.*

1. **T**He first and principal point of these Exercises, consists in knowing the importance of them. Our weak and frail Nature, falls very easily from her good Affections and Resolu-

lutions, through the bad Inclinations of our Flesh, which lie heavy upon the Soul itself, and draw her still downwards, if she strive not oft-times to lift up herself by main force of Resolutions: as Birds fall suddenly to Ground, if they multiply not the spreading and waving of their Wings, to maintain their flight aloft in the Air. For this cause, dear *Philotherus*, thou must very often repeat the good Purposes which thou hast made to serve God, for fear lest neglecting to do so, thou tumble down to thy first Estate, or rather into a far worse Estate: For spiritual Falls have this property, that they cast us always lower, than was the Estate from which we ascended up to Devotion.

2. There is no Clock, be it never so good, or so well set, but it must be winded up twice a Day at least, Morning and Evening; and moreover at least once a Year, be taken all in pieces, to scour away the dust which it has gathered, to mend broken pieces, and repair

repair such as is worn. Even so he that has a true care of his Soul, should wind it up to God, Evening and Morning by the foresaid Exercises, and besides at divers times, make a review of his Estate, and at least once a Year, take it down and consider precisely all the pieces thereof, that is, all his Passions, Affections, and Motions, that all Faults and Defects found out, it may out of hand be redressed. And as the Clock-man with some delicate Oyl, anoints the Wheels junctures and Gins of his Clock, that the Motions may be more easie, and the whole be less subject to Rust; so the Devout Person, after he has in this sort taken down his Heart to review and renew it, should anoint it with the Sacraments of Confession and the Holy Eucharist. This Exercises will repair thy weather-beaten Forces, enflame thy Heart, make thy good Purposes sprout out afresh, and thy Vertues flourish anew. The Ancient Christians diligently practised it upon the Anniversary Feast of our

Saviours Baptism, or Twelfth-day ; on which (as Witnesses *St. Gregory Nazianzen*) they renewed those Professions and Protestations, which they made in their Christning. Let us do the like (my dear *Philothews*), disposing ourselves most willingly, and employing our time seriously therein. And having chosen a fit time, according to the Advice of thy Ghostly Father, retiring thyself into thy spiritual and real Solitude, or Wilderness of Devotion, make two or three of these ensuing Meditations, after the Order and Method, which I have set down unto thee in the Second Part.

Con-

C H A P T E R II.

Considerations upon the Benefit which God does unto us, by calling us to his Service, according to the Protestation mentioned before.

I. **R**Un over the points of thy Protestation. The first is, To reject and cast away, detest and despise for ever all kind of Mortal Sin. The second, To have Dedicated and Consecrated thy Soul, thy Heart, and thy Body, with all that thou hast, to the Love and Service of God. The third, That if it should happen unto thee to fall into some naughty Action, that thou wilt procure immediately to rise again by Gods Grace. Are not these goodly, worthy, reasonable, and noble Resolutions? Weigh well in thy Soul, how conformable to the Rule of Reason this thy Protestation is, how just, and how much to be desired, that

thou shouldst fulfil and accomplish every point of it.

2. Consider to whom thou hast made this Protestation, even to God himself. If according to Reason our Word given to a Man, do straitly oblige and bind us, how much more our Word and Promise given and passed to Almighty God? *Ah, Lord! (said David) it is to thee that my Heart has pronounced this good Word, and I will not forget it.*

3. Consider in whose Presence thou madest this Protestation, and thou shalt find, that it was in sight of the whole Court of Heaven. The Holy Virgin, Blessed St. *Joseph*, thy good Angel, St. *Lewis*, all this Blessed Company beheld thee, and sighed with Sighs of Joy and Contentment at thy Words, and looked upon thee with Eyes of unspeakable Love, when thy Heart prostrated at the Feet of our Saviour, Consecrated itself wholly to his Service. They made a particular Feast and Triumph that Day, of thy entry into
Gods

Gods Service, and they will now make Commemoration of that joyful Feast, if with a devout Heart and good Courage, thou renewest thy Resolutions.

4. Consider by what means thou wast brought to make this Protestation, and to offer up these great Resolutions. Ha, my *Philotheus*, how amiable and favourable did God shew himself unto thee at that time? Tell me, wast thou not then drawn unto it, by the sweet Inspiration of the Holy Ghost? The Cords wherewith God drew thy little Bark unto this secure Haven, were they not all of love and Charity? How dearly and daintily did he allure and intice thee with his sugared Sacraments, with holy Lecture, and Devout Prayer? Ah! *Philotheus*, thou wast asleep, and God watched over thee, and had care of thy Soul, and had thoughts of Peace, and Meditations of Love concerning thee.

5. Consider at what time God drew thee thus happily unto him by these Holy Purposes. It was in the flower

of thine Age. Ah! what a felicity is it to learn quickly, that which we cannot know but over-late. St. *Augustin* having been called to God at thirty Years of his Age, cryed out: *O Ancient Beauty! how is it, that I know thee so late? Alas! I saw thee before, but I did not consider thee till now.* And thou mayst well say, O ancient Sweetness! why did not I taste thee looner? And yet Alas! thou deservedst it not at that time in which it was given thee. Therefore acknowledging the great Bounty and Grace of God, for calling thee to him in thy Youth, say unto him with the Prophet *David*, *Thou hast lightned me, O God, and touched me from my youth; and I will for ever pronounce thy Mercy.* But if this thy Vocation was in thy older-days. O then, *Philothous*, how inestimable a Benefit was it, after thou hadst in such sort abused the years of thy Life past, that God of his Goodness should call thee before thy Death, and stay the current of thy Misery, even at that time,

time ; in which if it had been continued , thou hadst been miserable for ever and ever !

6. Consider the effects , which this Vocation has wrought in thee , and I suppose thou shalt find change and alteration enough in thy Soul, comparing that which now thou art , with that which thou hast been , dost thou not account it a singular felicity , to know how to talk familiarly with God by Prayer ? to have an enflamed Affection and burning desire of the Love of God ? to have appeased and pacified many a troublesome Passion , which before did vex and torment thee ? to have avoided many Sins and scruples of Conscience ? And in a word, to have so often frequented the Holy Communion (more than thou wouldest once have done) so uniting thyself to this Sovereign Well-spring of ever during Graces ? Ah ! these be great inestimable favours ; We must weigh and ponder them with the Weights of the Sanctuary : It is Gods Right-hand that

has done all this. *The Right-hand of God* (saies David) *has done powerfully, his Right-hand has extoiled me: I will not die, but live, and will make known with Heart, Word, and Deed, the wonder of his Goodness.*

7. After all these Considerations, which as thou seest may plentifully furnish thee with holy and fervent Affections, thou must simply conclude with thanksgiving, and pray affectionately for thy good progress in Vertue. And so retire from Prayer with great humility and confidence in God: Refusing the enforcing of the Resolutions, till after the second point of this Exercise.

C H A P T E R III.

*The Examination of our Soul, touching
her Profiting in Devotion.*

I. **T**He second point of this Exercise, is somewhat long, and therefore to practise it, it is not requisite to perform it all at once, but at divers times: As to take that which concerns thy Misdemeanour towards God for once, that which appertains to thyself for another time, that which touches thy Neighbour for another, and the examining of thy Passions for another. Neither is it requisite of necessity, to do it all upon thy Knees, but only the beginning and ending, which comprehends the Affections. The other points of the Examination, thou mayst perform profitably, walking, or sitting, or best of all in Bed, if thou canst remain without drouziness or well awake: But thou must well

have read them before. Yet it is necessary to make an end of all this second point in three Daies and two Nights, at the farthest; taking each Day and Night some hour or season according as thou best mayst, for if it should be done at times far distant one from another, it would lose its force, and would work but very weak and key-cold Impressions and Resolutions.

2. After every point of the Examination, note carefully in what thou findest thy self amended, and in what thou art defective, and what principal Errours or Abuses thou hast committed, that so thou mayst declare thy self the better to take good Counsel and Resolution, to comfort thy Mind. And although in these days of Examination, it be not necessary to retire thy self totally from Company any Conversation, yet thou must be somewhat more retired than ordinary, and principally towards the Evening, that thou mayst go to bed early, and take the rest of Body and repose of Mind, which
is

is necessary for these Exercises. And in the day-time, thou must use very frequent Aspirations to God, to our Lady, to the Angels, to all the Celestial *Hierusalem*: And all this must be done with a loving Heart towards God, and desirous of Perfection. So begin then this Examination well and happily.

3. First, place thy self in the Presence of God.

4. Invoke the Aid of the Holy Ghost, demand of him Light and Clearness, to see and know well, with St. *Augustin*, who cried out before God with an humble Spirit, *O Lord, let me know thee, and let me know myself*: And St. *Francis*, who sweetly asked God, saying, *Who art thou? and who am I?* Protest that thou dost not purpose to mark and note thy Advancement and Progress in Piety and Vertue, to rejoyce therefore in thy self, but to rejoyce in God; not to glorifie thy self, but to glorifie God, and to give him thanks for it. Protest likewise, that if thou
findest

findest that thou hast not profited nor gone forward at all in Devotion, nay though thou hast recoiled and gone backward, yet for all that thou wilt not loose thy Courage, nor become any whit the colder in thy good Purposes, through faintness of Heart; but that rather thou wilt not stir up thy Courage, and animate thy self to go more chearfully forward in the Journey of Devotion happily enterprized, and that thou wilt the more profoundly humble thy self, and amend thy Defaults by the assistance of Gods Grace.

5. This done, consider leisurely and quietly how thou hast behaved thy self even till that present hour, towards thy Neighbour, and towards thy self.

C H A P T E R I V.

*An Examination of the estate of our
Soul towards God.*

1. **H**OW is thy Heart affected towards Mortal Sin? Hast thou a firm Resolution never to commit any, whatsoever should happen unto thee therefore? Has this Resolution and full Purpose, endured continually in thy Soul, since thy last Protestation unto this time? In this Resolution, consisteth the foundation of Spiritual Life.

2. How findest thou thy Heart affected towards the Commandments of God? Dost thou find them delightful, sweet, acceptable? Ah, my dear Child! he that hath his Mouth in taste, and a good Stomach, loves wholesome Meats, and rejects the contrary.

3. How doth thy Heart bear itself towards Venial Sins? We cannot keep
our-

ourselves so pure, but we shall commit some now and then: But is there any, to which thou hast any special Inclination? or (which were worse) is there any kind of Venial Sin, to which thou bearest a particular Affection and Delight?

4. How is thy Heart affected towards Spiritual Exercises? dost thou love them, and esteem them? do they not they sometimes thee? art thou not out of content and taste with them? To which of them dost thou find thy self most inclined? To hear the Word of God, to read it, to talk of it, to meditate it, to aspire daily to God, to go often to Confession, to receive spiritual Instruction, to prepare thy self duly to the holy Communion, to Communicate frequently, to bridle thy Affections: In these and such like Acts and Exercises, what is contrary or repugning to thy Mind? And if thou find any such holy Exercise, to which this Heart of thine has less Inclination than it should, examining the cause from whence that disgust arises.

5. How does thy Heart remain affected towards God himself? Takes it pleasure in the remembrance of God? feels it not a sweet delight in calling him to mind? *Ab!* said *David, I have thought upon God, and taken delight therein.* Dost thou find a certain promptness, readiness, and facility in thy Heart to love God, and a particular savour in tasting this Love? Thy Heart, does it not retreat itself to think upon the Immensity, Bounty, and marvellous Sweetness of Almighty God? If thou chance to think upon God amidst thy worldly Affairs and Vanities, does this thought make place and win room, and seize upon thy Heart? Does it seem to thee, that in such cases thy Heart takes Gods part, and turns to his side, and as it were goes before him, to lead him reverently into the Chamber of thy Heart? for there are many Souls of this mettall in the World.

6. A loving Wife, when her Husband comes home from some far Journey, so soon as she perceives any sign of

of his return, or hears his Voice, what business soever she has in hand, though she be constrained by some forcible Consideration to stay herself, yet her Heart cannot be held from looking for her Husband, but abandons all other Cogitations, to think upon his joyful return. Souls that love God, do the very same; howsoever they be employ'd, when the remembrance of God presents itself unto them, they neglect all things else, for joy that their Beloved is returned unto them, and this is a very good sign.

7. How is thy Heart affected towards *Jesus Christ*, God and Man? Takest thou pleasure in thinking on his Life and Death? The Bees delight in their delicious Honey; Wasps and Beetles in ill-favour'd favours: so holy Souls have all their Contentment, placed in the sweet Redeemer *Jesus Christ*, with an exceeding tenderness of ardent love to him; but such as be vain and wicked, plant their Affections altogether upon unprofitable Vanities.

8. How

8. How is thy Heart affected towards our blessed Lady, thy Good Angel, the Saints of Heaven? Dost thou love, honour, and reverence them? hast thou a special trust in their Intercession, a respect and worship to their Images, delight in their Lives; takest thou pleasure to hear them praised?

9. Concerning thy Tongue: How speakest thou of God? is it a delight unto thee to talk and discourse in his Honour, according to thy Condition and Ability? Dost thou love to sing Hymns to his Praise and Glory?

10. Concerning Works: Think whether thou have a true hearty desire of the outward Glory of God, and to do somewhat for his Honour and Worship: for such as love God, do according to *David*, love the Ornament of his House.

11. Consider whether thou hast left any Affection, or renounced any Delight, or forsook any thing for God's Cause; for it is a great sign of true love, for his sake whom we love, to
deprive

deprive ourselves of any thing. What then hast thou in all this time (since this Protestation) forsaken the Love of God?

CHAPTER V.

An Examination of our estate, touching ourselves.

1. **H**OW dost thou love thy self? lovest thou thy self overmuch for the Vanities of this World? for if it be so, thou wilt desire to dwell always in the World, with an extraordinary care to establish thy self here upon Earth: But if thou love thy self for Heavens sake, then wilt thou desire (at leastwise thou wilt easily consent) to depart from hence at the time and hour, that it shall please our Lord to call thee.

2. Dost thou keep due order in the Love of thy self? for there is nothing that mars us, but onely the inordinate Love

Love of ourselves. As for well-ordered Love, it requires that we love the Soul better than the Body; that we take more pains to get Vertues, than any thing else; that we make more account of heavenly Glory, than of base and transitory Honour. A well-ordered Heart, will more often say in itself, *What will the Angels say*, if I think or do such a thing? then, *What will Men say?*

3. What Love bearest thou to thy Soul? art thou unwilling and loath to help it when it is spiritually distempered and diseased? alas! thou owest this care and attendance unto it, to help it thy self, and procure it to be holpen by others, when Passions do torment it; and to set aside all other Cares, when thy Soul stands in need of thy care.

4. How dost thou esteem of thy self before the Eyes of God Almighty? to be nothing at all, doubtless. But it is no great Humility in a Flie, to think herself nothing in regard of a Mountain: or for a drop of Water, to esteem
itself

itself nothing in comparison of the main Sea: not for a sparkle of Fire, to hold itself nothing in respect of the Sun: It is Humility indeed, not to prefer ourselves before others, not to affect, or desire to be esteemed of, and well liked by others: How dost thou feel thyself affected in this Point?

5. Touching thy Tongue: dost thou not brag and vaunt of thyself one way or other? dost thou not flatter thyself, when thou speakest of thine own self?

6. For Works and Actions: Dost thou use to take any pleasure or pastime, contrary to thy Bodily or Spiritual Health? I mean vain-Pleasure, unprofitable Recreations, over-Watching, too much disorderly Labour, and such-like.

C H A P T E R VI.

*An Examination of the Estate
of our Souls towards our
Neighbour.*

I. **T**HE Love between Husband and Wife, ought to be sweet, quiet, earnest, and constant, and grounded principally upon the Ordinance of God, who commands it to be so. And the self same is to be understood, of Love between Parents and Children, between us and our Neighbours, and our Friends, every one in his Rank and Degree.

2. But to speak in general: How is thy Heart affected towards thy Neighbour? Doest thou love him from thy Heart, and for Gods sake? To discern well, whether it be so or no, thou must propose and represent unto thyself, certain persons that are troublesome, and intractable, for there
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it is, and towards such kind of men, whether we exercise the Vertue of true Charity towards our Neighbours, and much more towards such as have injured us, either in Work or Word: Examine well if thy Heart be free from Passion in this behalf, and whether thou feel not a contradiction within thee, to love any Body.

3. Art thou prone to speak ill of thy Neighbour, and especially of such as love thee not? Doest thou any harm to thy Neighbour, directly or indirectly? Though thou have never so little reason or discourse, thou wilt easily find out this Point.

C H A P T E R VII.

An Examination of the Affections of our Soul.

I. **I** Have handled these Points at large, because in the Examination of them, consists the knowing of our

our Spiritual Advancement, or Progress which we have made; for as for examining our Sins, that's for Confessions, and for such as never think upon going foreward in Piety and Devotion;

2. Yet nevertheless, we must not labour too exactly and curiously in examining every one of these Articles or Interrogatories; but fair and softly, considering with quiet and repose of Mind, in what Estate our Heart hath been in every one of them since our Resolution and Protestation, and what notable Defects we have committed therein.

3. But to make a short Abridgment of all, we may reduce the whole Examination to the search and survey of our Passions: and if it be tedious and troublesome, to consider to exactly what we have been, we may in this manner following examine ourselves, how we have behaved ourselves.

In our Love towards God, our Neighbour, and ourselves.

In

In hatred toward Sin in ourselves, and Sin in others: for we must desire the extirpation of the one and the other.

In desires of Riches, Honour, Estimation, Pastimes.

In fear of danger to fall into Sin, and of loss of Goods of this World: for we may fear the one and the other too much.

In Hope placed more than needs in the World, in fading Creatures: or too little in God, and Godly things.

In Sadness, if it were too excessive, and for Transitory Vanities.

In Joy and Gladness, if overmuch and for unworthy Matters,

To conclude in a word: What affection doth predominate in thy Heart? What Passion does most of all possess in it? In what dost thou principally go awrie? For by the Passions of our Soul, we may judge of our Estate, examining them, and as it were feeling and tasting them, one after another. As he that is skilful on the Lute, by touching the divers strains of his Instru-

Instrument, finds which string is out of Tune, and tunes it by stretching it up, or letting it down: so after we have as it were touched, and examined the Tune of our Passions, of the Love, Hatred, Desire, Fear, Hope, Sadness, or Joy, that is in our Soul, if we find them discording from the Tune which we would strike; and from the proportionable Harmony of our Soul, which is to be set to the Glory of God, we may make them accord, by bringing them to the due Tune and Proportion with Gods Grace, and by Counsel and Advice of our Ghostly Father.

CHAPTER VIII.

Affections to be exercised after this Examination.

After thou hast duely pondered every Point of the Examination, and considered at what stay thou

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art, and to what thou art come, then exercise the affects of thy Soul as follows.

1. Give God thanks for that amendment (be it but little) which thou hast found in thy Life, since thy General Resolution last made: and acknowledge that it was his only Mercy, that caused it in thee, and for thee.

2. Humble thyself reverently before his Majesty, acknowledging unfeignedly, that if thou have not much profited in Piety, it hath been through thine own default, because thou hast not faithfully, courageously, and constantly answered the Inspirations, Illustrations, and Motions, which he hath often imparted unto thee in Prayer, and by many other ways.

3. Promise him sincerely, that thou wilt forever praise him, for the inestimable Favours bestowed upon thee, and especially for drawing thee from thy bad Inclinations, by this present amendment.

4. De-

4. Demand Pardon of him for thy Unfaithfulness and Disloyalty, for not corresponding with his Inspirations and Graces.

5. Offer him up thy Heart, to the end he may be the sole Master and Lord of it.

6. Beseech him to make thee faithfully accomplish his Will hereafter.

7. Invoke the Saints of Heaven, our Blessed *Lady*, thy Good Angel, thy Patron, St. *Joseph*, and the rest to whom thou hast an especial Devotion, to help thee with their Intercession.

C H A P T E R IX.

Considerations proper to renew our good Purposes.

I. **T**HIS Examination being made, and diligently conferred with some worthy, expert, and skilful Guide, to learn the quality of thy Faults, and

the fit Remedies for them ; Begin these Meditations following, making one of them every day, and in it spend the ordinary time which other days thou appointest to pass in thy Meditation ; with the self-same Method, Preparation, and Affection, which thou hast used heretofore, in placing thyself first of all in the Presence of God, and then imploring his Grace, to establish thee in his Holy Love and Service.

C H A P T E R X.

The first Consideration ; Of the Excellency of our Soul.

I. **C**ONSIDER the Nobility and Excellence of thy Soul, endued with Understanding, which knows not only all this visible World, but moreover understands, that there are invisible Angels, and a happy Paradise ; that there is a Sovereign God, unspeakable, most Good, most Mighty ; that there

there is an Eternity of Immortal Spirits : and withal knows the means how to live well in this visible World , and to associate herself with the Angels in Heaven , and to attain to the familiarity and friendship of God himself forever.

2. Thy Soul has also a Free-will , of a most noble Excellency , which is able to Love God , and cannot hate him , considered in himself. Lo, what an excellent Soul thou hast ! As no corruptible or ill-savouring thing can stay the little Bees , but only Flowers are their rest , only upon them do they settle their flight : So thy Heart can find no Repose , but in God alone , no Creature else can fill or satisfy it. Remember heartily , and recount with thy self , all the dearest and greatest entertainments , wherewith thou hast ever occupied thy Heart , and judge in good sadness , whether they were not all full of unquiet Molestations , of restless and stinging Thoughts , importunate Cares , with which thy poor Heart was most

miserably distracted and afflicted.

3. Alas! thy Heart runs hastily and headlong, after the Creatures of this World, thinking it possible to appease its Desires in them: But so soon as thou meetest with them, and tastest them, thou art as ready to begin again as before: for nothing is able to content thy Heart, God would not permit that it should find rest in any place, no more than the Dove that *Noah* sent out of the Ark, that so it might always learn to return to God, from whence it came. Ah! how admirable is this natural Beauty of thy Soul? and why then dost thou endeavour to with-hold her against her Will, to serve these fading Creatures?

4. Oh, my fair and lovely Soul (mayst thou say) thou canst understand and love God himself, and wherefore dost thou entertain thyself in things inferior to God? Thou mayst if thou wilt, pretend Eternity, wherefore dost thou hunt after Moments? This was one of the chiefest Complaints of the

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Prodigal Child, that whereas he might have feasted deliciously at his Fathers Table, he was forced through his own wilfulness, to feed at the Troughs of his Swine. O my Soul, thou art capable of God himself; Wo be to thee, if thou rest contented with any thing less than God.

5. Lift up thy Soul earnestly with this Consideration; shew her, that she is Immortal, and Heir of Eternity, and therefore that she direct her Course and Courage thereto.

C H A P T E R X I.

The second Consideration; Of the Excellency of Vertues.

I. **C**ONSIDER that only Vertue and Devotion, can make a Soul to rest content in this World. O what excellent Beauty is in them! make a comparison betwixt the lovely Vertues, and the hideous Vices that are contrary

ry unto them: What sweetness is there in Patience, compared to revenge; in Meekness, in respect of Anger and Forwardness? In Humility, in regard of Pride and Ambition? In Liberality, compared to Covetousness and Niggardize? In Charity, compared with Envy? In Sobriety, in respect of Intemperance? Vertues have this Excellency, that they fill the Soul with an incomparable Sweetness and Delight, after she has practised them: whereas Vices leave the Soul exceedingly wearied, tired, and molested. And why endeavour we not then to obtain these Pleasures that have no gall nor bitterness mingled with them?

2. He that has but a few Vices, is not content with the Delights which they bring him: and he that has many, is ill-content with the cumber of them. He that has but a few Vertues, has a great deal of content in them; and the more his Contentment is, the more his Vertues increase.

3. O Devout Life, how lovely art thou,

thou, how honourable, how delectable! Thou dost diminish Tribulations, and augmentest Consolations: without thee, even Good is Evil, Hony-pleasures, are full of bitter Unquietness, Peace itself is War, Trouble, and Contradiction. Ah! he that would be acquainted familiarly with thee, must still say with the *Samaritan*, *O Lord, give me some of this Water to drink:* An Aspiration much frequented by the Holy Mother *Teresa*, and St. *Catherine* of *Genoa*, altho' upon other occasions.

C H A P T E R XII.

The third Consideration; Of the Examples of Saints.

I. **C**ONSIDER the Example of the Saints of all Sorts and Orders: What is that they have not done and suffered, to love God, and be wholly devoted and addicted to his Service?

Look upon the invincible Martyrs in their constant Resolutions, what Torments have they not suffered for the maintenance and performance of their Holy Purposes? But above all, those fair flourishing Ladies whiter than Lilies in Purity, more blushing than Roses in Charity, some at twelve, others at thirteen, fifteen, twenty-five, and twenty Years of Age: Consider how they endured a thousand sorts of Martyrdoms, rather than to renounce their Sacred Resolutions, not only in Profession of Faith, but also in Exercise of Devotion and Piety: some choosing to Dye rather than to lose their Virginity; others rather than they would leave off, serve the tormented Prisoners, Comfort the Afflicted, Bury the Dead, and such-like Holy Works of Gods Service. O Good Lord, what Constancy has that frail Sex shewed in these occasions!!

2. Consider so many Holy Confessors, with what valour and magnanimity did they condemn the World? How im-
move-

moveable and unconquered were they in their Resolutions ? Nothing in this universal World could make them forgo them : They embraced their purposes of Sanctity without Exceptions or Reservations, and went forward with them, without any tediousness or faintness. Good God! what excellent things does St. *Austin* write of his Holy Mother *Monica* ? With what courage did she follow her enterprize of serving God, in her Marriage, and in her Widowhood ? And St. *Hierom*, what rare Constancy does he point out in his devout *Paula*, amidst so great Varieries of combrous Occurrences.

3. And what is there that we may not do, having such excellent Patterns to follow ? They were frail mortal Men, as we are ; they did all for the same God, by the same Vertues : why should not we do the like in our Estate and condition, and according to our Vocation, for the accomplishment of our good purpose and Holy Protestation ?

CHAPTER XIII.

*The fourth Consideration; Of the
Love that JESUS CHRIST bears
unto us.*

CONSIDER the unspeakable Love wherewith JESUS CHRIST our Lord suffered so much in this World and especial in the Garden of Mount Olivet, and the bitter place of Mount Calvary. All that Love of his, was for thy sake: By so many Pangs and Torments, he obtained of God the Father, good Purposes and holy Resolutions for thee. By the same Afflictions did he moreover, purchase all things else necessary for thy Soul, to maintain, nourish, strengthen and bring it to full growth & perfection, all thy Resolutions: O holy Resolution, how precious and nobly born art thou, being Daughter to such a Mother, as is the Passion of our Saviour! O how carefully should
my,

my Soul cherish thee, since thou hast been so dear unto my sweet *Jesus*! Alas, O Saviour of my Soul, thou diedst upon the Cross, to gain me my *Vertuous Resolutions*! Ah, do me the favour, that I also choose rather to die, than to forget or forgo them.

2. Thou seest then (my *Philotheus*) it is certain, that the dear Heart of our Lord *JESUS*, beheld thy Heart from the Tree of the Cross, and there (in a manner) fell in love with it, and for love of it, obtained for thee all the good that ever thou hadst, or ever shalt have; and amongst all, these good *Resolutions*. Yea (my dear *Philotheus*) we may all say with the Prophet *Jeremy*: O my Lord, before my Being thou beheldest me, and calledst me by my name: For in very deed, his Divine Goodness in his Mercy and Love, prepared all the General and Particular means of our Salvation, and consequently all our holy *Resolutions*. Yea, without doubt, as a Woman, so soon as she is with Child,

Child, prepares her Cradle, Linnen, Swathing-Bands, and withal bethinks of a Nurse for her Child, which she hopes to bring forth, altho' it be not yet come into the World: Even so our Lord, having his Goodness pregnant, and as it were great with Child of thee, pretending to bring thee forth to Salvation, and to make thee his Daughter and Heir, prepared upon the Holy Rood, all that which was necessary for thee, thy Spiritual Cradle, thy Linnen and Swathing-Bands, thy Nurse, and all other means necessary for thy Salvation; that is, all the Graces, all the Favours, by which he conducts thy Soul, and will bring it at length to Perfection.

3. Ah! my God, how deeply ought we to imprint this in our Memory. Is it possible, that I have been loved, and so sweetly beloved by my Saviour, that every step of his Life, and even every step that he went to the Mount of *Calvary*, sweating and fainting under his heavy Crols, even then he went

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bethinking himself of my good , and of every one of these little occasions , by which he has drawn me unto him ! And how much then ought we esteem , how carefully should we employ all this to our Commodity ! Ah, how sweet a remembrance is this ! This loving Heart of my God, thought upon, *Philotheus* , loved him , procured him a thousand means to Salvation ; as tho' there had been no other Soul in the World , to take care off ; as the Sun , shining upon one side of the Earth , shines so much there , as if it gave no light to any other place ; in the very same manner , did our Lord take thought and care of all his Children, providing for each one of us, as tho' he had not thought upon the rest. *He has loved me* (saies St. Paul) *and has given himself for me.* As if he had said, for me only, altogether as much as if he had done nothing for any else. O, *Philotheus*, this should be engraved in thy good Resolutions, which have been so precious and dear to the Heart-Blood of our Blessed Saviour.

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CHAPTER XIV.

The fifth Consideration; Of the eternal Love of God towards us.

I. **C**ONSIDER the Eternal Love which Almighty God bare unto thee : For long before our Lord JESUS CHRIST as Man suffered for thee upon the Crois, his Divine Majesty did forecast thee in his Sovereign Goodness, and loved thee infinitely. But when began he to bear thee his Love? Even when he began to be God. And when began he to be GOD? Sure he never began to be God, for he has alwayes been God, without beginning and without ending, and so likewise from all Eternity did he love thee: His Love to thee never had beginning, and therefore did he from all Eternity prepare the Graces, Benefits and Favours bestowed upon thee: So saies he himself by his Prophet: *I have*
loved!

loved thee with a perpetual Charity , therefore have I drawn thee unto me , taking pity of thee. Amongst other Benefits then which he thought, upon from all eternity to give thee , needs must thou account thy Purposes and Resolutions to serve him.

2. And O good God! what excellent, and how dear ought these Resolutions to be unto thee , since God has forethought , premeditated , and forecast them from all Eternity! What should we not suffer , rather than to suffer one onely jot or tittle of them to be taken away or diminished? All the World together must not make us forgo the least of our good Purposes : For all the World together , is not worth one Soul , and a Soul is worth nothing , without good Resolutions.

CHAPTER XV.

General Affections upon the precedent Points , or Considerations : the Conclusion of this Exercise.

O Amiable Resolutions ! you are to me the beautiful Tree of Life, which my God has planted with his own hand, in the midst of my Heart, and my Redeemer has watered with his life-dropping Blood to make it fructifie; rather will I suffer a thousand Deaths, than endure that one of you should be hindered. No, neither Vanity, nor Delights, nor Riches, nor Sorrows, nor Tribulations, shall ever be able to pull me from my Holy Designs and Purposes.

2. Alas ! O my Lord, it is thou that hast planted this Tree of good Resolutions, and from Eternity kept it in the bosom of thy Fatherly Providence, to place it in the Garden of my Soul:

O

O how many Souls are there, which have not been favoured in so high a degree: And how then shall I be able to humble myself profoundly enough under thy Mercy.

3. O Beautiful and Holy Resolutions! If I keep Charity, you will save me Eternally? If you live still in my Soul, my Soul will live in you? Live then for ever, O my good Resolutions, as you were Eternally and for ever in the Mercy of my God, live and remain Eternally in me, for I will never abandon or forsake you.

4. After these Affections, thou must particularize, and fore-cast in especial the means necessary to maintain these good Purposes; and protest to use the means faithfully, and diligently, as are frequent Prayer, often use of the Sacraments, good Works of Mercy, amendment of the Faults, which in the second point of this Exercise thou shalt have discovered, cutting off ill Customs, and following the Counsels and Advices, which thy Spi-
ri-

ritual Guide shall prescribe thee.

5. This done, as if thou hadst taken breath a while, and rested thyself well, protest again a thousand times, that thou meanest unfeignedly to continue in thy Resolutions. And, as if thou hadst thy Heart, thy Soul, and thy Will in thy Hands, Dedicate them, Consecrate them, Sacrifice them to God, with protestation that thou wilt never ask them again, never re-demand them, but leave them always entirely in the hands of his Divine Majesty, to follow in all things his Holy Ordinance.

6. Pray unto God that he would wholly renew thee, and bless this renunciation of thy Protestation, and firm Resolution: that he would fortify thee, and strengthen thee therein: invoke the Blessed Virgin, thy Angel, the Saints, and especially those to whom thou bearest particular Devotion.

7. Being thus moved and inflamed by Gods Grace in thy Heart, go to the Feet of thy Confessor, accuse thyself

thyself of the principal Faults committed since thy last general Confession: and receive the Absolution with the selfsame trace and effect with which then thou didst: and pronounce thy Protestation before him, seal and sign it; and so go again to unite thy Heart (now renewed and reformed) to thy Saviour and Lord, in the Holy Sacrament of the Eucharist.

C H A P T E R XVI.

Feeling Thoughts to be kept in mind after this Exercise.

I. **T**HE day following this renovation of thy Heart, and some days after, it will be profitable to repeat oft-times in thy Heart to thyself, and by Mouth likewise, those ardent Speeches which St. Paul, St. Augustine, St. Catherine of Genua, and other Saints used: I am now no more mine own Man, whether I live
or

or die, I am my Saviours altogether: I have no more in me these cold words, of me, and mine? my me, is *JESUS*, and my mine, is to be wholly *Christ*: O World thou art always thyself, and I likewise have been always myself; but from henceforth I will be myself no longer. No, my Soul, we will be no longer ourselves, as we have been; we will have another Heart, another Affection, and the World that hath so often deceived us, shall now be deceived in us, for not marking our change but by little, he will think us always to be *Esau*, and we will prove *Jacob*.

2. All these Exercises must repose, and settle in our Hearts, and when we lay aside for the time Consideration and Meditation, we must enter by little and by little, and not all at a clap into our ordinary Affairs, for fear least the precious Liquor of our good Resolutions, distilled so diligently out of these Considerations, be not suddenly overturned, and spilt, it must
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soke first as it were, and sink well into all the parts of our Soul, yet without too much application of Spirit or Body.

C H A P T E R X V I I .

*An Answer to two Objections,
which may be made against
this Introduction.*

I. **T**HE World may chance to tell thee, my *Philothens*, that these Exercises and Advices are so many in number, that he that would practise them, had need to apply himself to nothing else, but let all other Affairs alone. Ah, *Philothens*, if indeed we did nothing else, we should do well enough, since so we should do that, which to do, we were placed in this World. But dost thou not see the deceit? No doubt if all these Exercises were to be performed every day, they would busie us enough, and take-up most of our time. But it is only required

quired to practise them every one in their time and place, as they come in their turn. How many Laws are there in the Digests, and Code which must be kept and observed? but all Men know and understand that their observance is required, according to the Occurrences of Occasions and Actions, not that one should practise them all every day. Otherwise, the holy King *David*, practised many more Spiritual Exercises in a day, amidst his weighty Affairs, than I have here prescribed. *St. Lewis*, an admirable King, both in Peace and War, and one that with a wonderful care, administered Justice, and managed Affairs of State, was wont to hear two Masses every day, to say Even-song, and compline with his Chaplain, had every day a set time to meditate, and visited Hospitals very often: every Wednesday confessed and disciplined himself very oft: heard Holy Sermons, and used Spiritual Conferences: and for all this never omitted once the least occasion that

that the Publick Weal exteriorly offered, which he did not most diligently put in execution; and his Court was more gallant, more frequented, more flourishing, than ever it had been in time of his Predecessors. Practise then these Exercises cheartully, as I have prescribed them, and God will allot unto you Time, Leisure, and Strength enough to do your other Affairs, though he should make the Sun for that end to stay his course, as he did for his Servant *Joshua*. We work enough always, when God works with us.

2. The World will say again, that almost throughout all this Book, I presuppose that my *Philotheus* has received of God the Gift of Mental Prayer, and yet every Man has it not; so that this Introduction will not serve for every body. This is true, without all doubt, I presuppose it: and it is true too, that every Man has not the Gift of Mental Prayer; but it is likewise true, that almost every Man may obtain that pre-

cious Gift, even the most Rude and Unlearned, so that they have good Spiritual Masters and Guides, and that they themselves would vouchsafe to take as much pains in the search of it, as in itself it requires. And if there be any that in no sort nor degree has this precious Gift (which I think can happen but very seldom) a Sage Conductor and Master, will easily supply that want, by making them to read, or hear read, these *Meditations* and *Considerations*, with good heed and attention.

C H A P T E R XVIII.

Three principal Advices for this Introduction.

I. **T**He first day of every Month, repeat and renew the Protestation set down in the First Part at the end of the Meditations: and protest at all times to have a Will and Purpose to keep every point of it, saying with *David*,

David, No, my God, never will I forget thy Justification; for in them thou hast given me Life. And when thou findest any spiritual Battel in thy Soul, take in hand the self-same Protestation, and prostrate in Spirit with all humility, pronounce it all from thy Heart, and thou shalt find great ease in thy Conflict.

2. Profess to all the World, that thou desirest to be Devout, be not ashamed of that holy Desire and Profession. I say, make profession of a true desire of Devotion, blush not to use those common and ordinary Actions, which help us to obtain the Love of God; allow and admit heartily, that thou dost thy endeavour to meditate, and that thou hadst rather die than sin Mortally That thou wilt by Gods Grace, frequent the Sacraments, and follow the Counsels of thy Ghostly Father (though for good Considerations it be not expedient to Name him.) For this frank and free Confession of Gods Service, that we are with a special Affection, consecra-

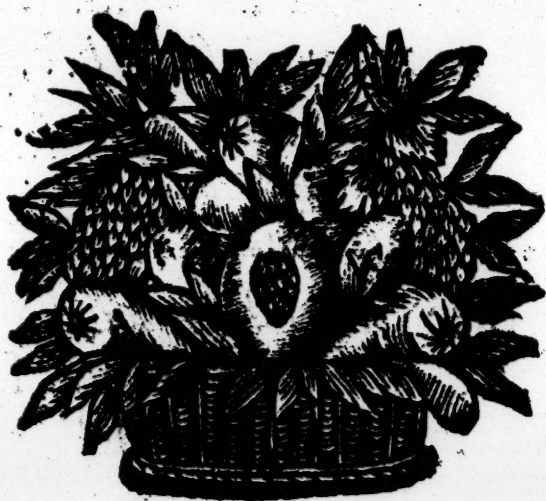
ted and addicted to his Love, is most acceptable to the Divine Majesty, who by no means allows his Servants to be ashamed of his Cross. Besides, this open profession, cuts off many a summon, many an inticement, which the World would make to the contrary; and bids us to stand upon our Reputation, in the constant pursuit of Devotion. The Philosophers openly protested themselves to be Philosophers, that so Men might permit them to live Philosophically: and we must make ourselves known to be Lovers of Devotion and holy Exercises, that Men may let us live devoutly. If any Man tell thee, that one may live devoutly without the practice of these Exercises and Advices, deny it him not, but answer him lovingly, that thy Weakness is so great, that thou standest in much more need of help, than other Men do.

3. Last of all, I conjure and entreat thee, my dear *Philothous*, by all that which is Holy, in Heaven and Earth, by the Baptism which thou hast received,

ved, by the sweet Milk of Mercy which thou hast sucked from the Breasts of our Lord *Jesus*, by the most loving Heart, in which thou placest all thy hope and confidence, to continue and persevere in this happy enterprize of Spiritual Life. Our daies run on apace, Death is at our Gate: *The Trumpet sounds the retreat* (saies St. Gregory Nazianzen) let every man be ready, for the Judge is at hand. St. Symphorian's Mother, seeing him led to Martyrdom, cried after him: *My Son, remember everlasting life, look up to Heaven, and think upon him that Reigns there*. ~~A~~ short end, will quickly end the course of this life: I say the same to thee (my *Philothous*) look up to Heaven, and leave it not for this base Earth? think upon Hell, and cast not thy self into that dreadful Gulf for moments of Pleasures; remember *Jesus Christ*, deny him not for the World: and though the Labour of a Devout Life, seem hard unto thee, sing merrily with St. Francis:

*Since Heaven is for my pains assigned,
Pains are sweet Pastimes to my Mind.*

Live for ever, sweet Jesus, to whom
with the Father and Holy Ghost, be
all Honour and Glory, now and al-
way, and for ever and ever. *Amen.*



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A
COLLECTION

Of the Author's choicest

MAXIMS,

Touching the perfect Duty of a

CHRISTIAN.

First towards God.

1. **I**F the secrets of advancing in Perfection shall be demanded, I know no other than this; to love God with all our Heart, and our Neighbour as ourselves.

2. Keep thy Eye stedfast upon God, and thyself; and thou shalt never see
God

God without Goodness, nor thyself without Misery.

3. As none shall ever see God so much as he is Visible; so none shall ever love him so much as he is amiable.

4. He that covets not to love God still more and more, never loves him enough: enough of this Divine Exercise is not sufficient to him that would stop there, as if he were satisfied.

5. To whom God is all, the World ought to be nothing.

6. Let us be what God will, so that we be his; and let us not be what we will ourselves, against the Will of God.

7. There is nothing so little, which may be slighted in the Service of God.

8. The great advancement of the Soul in Vertue, consists not, in much meditating upon God, but in much loving him.

9. We must never forsake Gods Service, nor refrain from good Works whatsoever Opposition or Ingratitude

we

we find: For whosoever seeks God, is never discouraged for the Faults of Men.

10. Where Gods Will is accomplished, daily Bread is never wanting.

11. He to whom God alone is pleasing, is displeased with nothing, but that which displeases God.

12. 'Tis a sure sign that we love nothing but God in all things, when we love him equally in all things; for he being always equal to himself, the inequality of our love towards him cannot proceed but from the consideration of something that is not God.

13. In Divine Matters a generous Soul finds greatest Contentment in believing things most difficult.

14. All our Actions take their value from their conformity to the Will of God.

15. The love of God, and Suffering, are the most acceptable Sacrifices we can offer to him, who saved us by Love and Suffering.

16. He that neglects his own Will, complies best with Gods. *Ta-*

Towards our Neighbour.

1. The Rule of our Neighbour is the Tree of Knowledge ; we are forbidden to touch it by way of Judgment, because God has reserved it to himself.

2. We ought to love our Neighbour upon Earth , as we shall love him in Heaven.

3. We cannot love our Neighbour too much ; but we may shew too much our love.

4. To bear with the Imperfections of our Neighbour, is one of the chief points of the love we owe him.

5. We must never endure to hear evil spoken of any, but of ourselves.

6. We must never undervalue any Person. The Workmen loves not that his Work should be despised in his presence. Now God is present every where, and every Person is his Work.

7. It is a spiritual Injustice to desire to know the secrets of others, and to tell none of our own.

8. We

8. We ought not to love our Neighbour, either because he is Vertuous, or because we hope he will be so; but because God Commands us.

9. In matter of good Works, we must speak little, think little, and do much.

10. It is great Evil, not to do Good.

11. The Just Man never Dyes unprepared: for he is well prepared for Death who perseveres in Christian Justice to the end.

12. Whosoever will arive at a new Life, must pass by the Death of the Old.

13. He that is truly humble, never thinks himself wronged.

Towards Ourselves.

1. To give a good Rule to our Soul, we must Command her to do all her Actions in the Presence of God.

2. To live contented in a moderate Estate, we must never consider those that

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that have more, but those that have less than Ourselves.

3. He that most mortifies natural Inclinations, receives most supernatural Inspirations.

4. Meditate often upon Eternity, and no accidents of this Mortal Life will trouble thee.

5. It is not sufficient to ask Advice, but we must follow it, and willingly submit our own Judgment to that of others.

6. All Devotion is false, which is incompatible with our Profession.

7. It is the great misfortune of Man, to desire to enjoy those things which he should only use.

8. To have a desire to be poor, and not to receive the inconveniences of it, is too great Ambition; for it is to desire the Honour of Poverty, and the Commodity of Wealth.

9. To be Rich in effect, and Poor in Affection, is the greatest happiness of a Christian, for he has thereby, the Commodity of Riches for this World,

World, and the Merit of Poverty for the World to come.

10. There is no better way to end happily a true spiritual Life, than daily to begin.

11. Who pretend to have part with *Jesus* Glorified; must first take part with *Jesus* Crucified.

12. We must live in the World, as if our Souls were in Heaven, and our Bodies in the Grave.

13. In the Death of our Passions, consists the Life of our Soul.

14. It is not Humility to acknowledge ourselves Miserable, that only is not to be a Beast: But it is Humility to desire that others should esteem us so.

15. Our Free-will is never so free, as when it is slave to the Will of God; never so much slave, as when it serves our own Lust. It is never alive, but when it Dyes to it self; nor never dead, but when it lives to it self.

16. There is no Reason to be given for the Fault we commit in Sin: for the

the Fault would not be Sin, if it were not against Reason.

17. Vertues never have their full growth, but when they bring forth Desires of advancing; which like spiritual Seeds serve to produce new degrees of Vertues.

Other choice Maxims, drawn out of the same Author.

1. **W**E must never speak of God, nor of things which concern his Service carelessly, by way of Discourse or Entertainment; but always with great respect and humble Mind.

2. We must fear the Judgment of God without discouragement; and encourage ourselves without presumption.

3. Never consider the substance of things, but the Honour which they have to be acceptable unto God.

4. I love not to hear it said, We must do this, or that, because there is

is more Merit: All must be done for the Glory of God.

5. Being Exercised by Temptations, we must not grow Impatient; but rest quiet in an humble and cheerful Resignation to the Will of God.

6. We shall never have peace with ourselves, but when we have peace with God.

7. Whatsoever Holy Action we do, we please not God; except we do what he requires of us; no more than a Painter in Representing an Eagle, pleases him that desired a Bee.

8. Let us never look upon our Crosses, but through the Cross of our Blessed Saviour, and we shall find them so pleasant, that we shall more desire Affliction, than all the Comforts in the World.

9. All our Devotion must not be in our Oratory, in the Church, in Meditations, Prayers, and good Desires: But we must proceed to practise and remember to live according to the Resolutions we have made in the fervour of Devotion.

10. De-

10. Desire to obtain the Love of God makes us meditate: but that love once obtained makes us Contemplate.

11. When our Will has met with God, it reposes in him, taking there its chief Delight; yet ceases not to move forward in desire: for as it desires to love, so it loves to desire, it has the desire of love, and the love of desire.

12. Benefits are willingly received by all; but to receive Afflictions, belongs only to perfect love, which loves so much the more, because they are not to be loved, but in respect of the Hand that gives them.

13. In the House of the Just Man every thing is busie, there is nothing unprofitable, nothing sloathful.

14. We ought to perform the duty of our Vocation, without considering what will follow.

15. To perfect Obedience is required the renouncing our own proper Judgment.

16. Reason invested with mildness
and

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and gentleness has great force and lustre: but with Choler it looses both.

17. We ought not to disquiet ourselves in our Temptations and Infirmities: But glory rather in our weakness, to the end that Gods Power may appear in us, supporting it against the force of Temptation.

18. Salutation is shewed to Faith, prepared for Hope, and given only to Charity.

19. The more a Soul is humble, the more it is Courageous; for believing that she can do nothing of herself, she confesses God Omnipotent, who being able to use her as his Instrument, for what he shall please, does also often make choice of such who are, or think themselves the most unable.

20. The Man who refers himself wholly to God, is enabled thereby to do a thousand good Deeds: And by rendring faithfully all Honour to him, it is incredible what Wonders GOD Works by that Mans Means.

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1. The Spirit of a right virtuous
Man does not shrink to undertake much,
nor to make a great noise in the world;
but in all plainness and sincerity he la-
bours to do well what he undertakes,
and that purely for the love of God.

2. Love to follow the Advice of
others much rather than thine own,
and do nothing without Counsel, for
that is the Way not to Err, but al-
ways to enjoy unchangeable Tranqui-
lity.

~~And it is a sign of a good man
that he is not content with his own
counsel, but seeks the counsel of others,
and is ready to be instructed by them.
For the Lord God will direct him,
and will make his counsel to prosper.
And he will be able to do all that he
will, and will be able to overcome
all his enemies.~~

A TABLE

~~of the names of the persons who are
mentioned in the text.~~

And by the name of the Lord God

shall be known all his wonders.

GOD

shall be known by his name.

And by his name shall be known
all his wonders.



A

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Chap. 2. *The property and excellency of Devotion.*

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- Chap. 3. *That Devotion is an Instrument and an Ornament, besitting all Vocations and Professions.*
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- Chap. 9. *The first Meditation; of our Creation.*
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Chap. 17. *The ninth Meditation;
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radise.*

Chap. 18. *The tenth Meditation; by
way of Election and Choice which
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tation: And first of the Presence
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Solutions of our Will, the third part of Meditation.

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Chap. 9. *Of the driness of Affection, which often happens in Meditating.*

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most ordinarily incident to those that
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the Scoffs and mocking
Taunts of the Children of this World.

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nually*

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- Chap. 3. *The nature of Tentations, and the difference between feeling them, and consenting to them.*
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- Chap. 16. *Feeling Thoughts to be kept in Mind, after this Exercise.*

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Chap. 17. *An Answer to two Objections, which may be made against this Introduction.*

Chap. 18. *Three principal Advices for this Introduction.*

F I N I S.



*The Communication of Dr. Thaulerus
with a poor Beggar; wherein is com-
prehended the Example of a Perfect
Man, and how we should resign our
selves in all things unto the good Plea-
sure of God.*

THere was on a time a great Divine,
who prayed unto God the space
of eight Years, that it might be his
good Pleasure to direct him to a Man
that might instruct and teach him the
true way of Vertue; and it hapned be-
ing his desire, that he heard a voice from
Heaven, which said unto him, *Go un-
to such a Church Porch, and there
thou shalt find a Man, he will instruct
thee in the Spiritual Life.* He walk-
ing thither toward the said Church,
found a poor Beggar, who had his
Feet filthy, foul, and all naked, whose
Clothes were not worth a half-penny,
and he Saluted him in this manner:
God

God give you good Morrow, my Friend.
The poor Man answered him, Sir, I do
not remember that ever I had an evil
Morrow. The Doctor said unto him,
God give you a good and happy Life.
Wheretore say you that, quoth the
Beggar unto him, for I was never un-
happy? Which the Doctor not under-
standing, said unto him again, God
bless you my Friend, I pray you speak
what you mean. Then the poor Beg-
gar answered him, Good Master Do-
ctor, I shall do it willingly: you know
you bade me good Morrow, whereunto
I replied, that I had never any ill Mor-
row; for when I have Hunger, I praise
God; if it Freeze, Hail, Snow, Rain, be
it fair or foul, I give praise to God;
tho' I be poor, miserable, and despised
on Earth, I give thanks unto God, and
therefore I never had any evil Morrow.
You did wish unto me also a good and
happy Life, whereunto I made you
answer, that I was never unfortunate,
because I have learned alwayes to re-
sign my self unto the will of God?
being

being certain that all his Works cannot be but very good , by reason whereof all that happens unto me by his permission, be it prosperity, adversity, sweet , or sowre, I receive it as from his own hand , with great joy and comfort ; and therefore I was never unfortunate , for I never desired any thing but the good pleasure of God. Which the poor man having said , the Doctor answered, But what would you say if God should damn you ? If God would damn me , said the poor man? Verily if he would use me so hardly, I have two arms to embrace ; the one whereof is a profound Humility , by the which I am united unto his Holy Humanity ; the other is Love and Charity which joyneth me unto his Divinity , by which I would embrace him in such sort , that he should be constrained to descend with me into Hell , and I had rather without comparison be in Hell with God , than without him in Paradise. The Doctor learned in this Communication, that a true Resignation, accom-

compained with a profound Humility of Heart, is the shortest way to attain unto the Love of God. After that he asked of him again from whence he came: Unto whom he made answer, That God had sent him. The Doctor inquired yet of him, where he had found God? I found him (quoth he) so soon as I had renounced all Creatures. And where didst thou leave him, replied the Doctor; I left him answered the Beggar, with the poor, and clean of Heart, and among men of Good-Will. But who art thou, my Friend, quoth the Divine unto him? The poor man made him answer, That he was a King. And he asking him where his Kingdom was? It is, quoth he, in my Soul, for I can so well rule and govern my Senses, as well outward as inward, that all my Affections and Passions do obey unto Reason; which Kingdom is without doubt more excellent than all the Kingdoms of this World. Moreover, the fore-said Doctor demanded of him, Who it was that had brought him into so
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great Perfection ? It was silence, answered the poor man, and my high
lofty Meditations, and the union
which I had with God: I could take
no repose nor comfort in any Crea-
ture of the World; by means whereof
I found out my God, who will com-
fort me World without end. *Amen.*

Laus Deo.

John

John + Clerk his
Cook lord give him
grace the more to read and
meditate let al be done
in glorifying god January
1 day 1751 at wa

trois